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A

NEW TESTAMENT;

OR,

THE NEW COVENANT

ACCORDING TO

LUKE, PAUL, AND JOHN.

PUBLISHED

IN CONFORMITY TO THE PLAN

OF THE LATE

REV. EDWARD EVANSON, A. M.

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ADVERTISEMENT.

THE title* and contents of the ensuing volume will, it is presumed, require some short explanation. With regard to those who are already conversant with the writings of the late excellent and learned Mr. Evanson a prefatory introduction cannot be necessary: but a New Testament, formed upon his plan, and which, in veneration for his memory is now presented to the public, will, to readers in general, at first sight, appear rather as an abridgment than a perfect work. This, however, was wholly discordant with the views of Mr. Evanson: he was an enemy to abridgments: he condemned and was indignant at the practice, too common in the present day, of publishing what have been denominated "The

* The collection of writings composed after the ascension of Christ, and acknowledged by his followers as authentic records of his life and doctrines, is known in general by the title Καινη διαθηκη, the *new covenant*. This title is justified by several passages of scripture, and warranted by the authority of Paul, who calls the sacred books before the Christian epocha παλαια διαθηκη, the *old covenant*. Long even before that period, the phrase βιβλιον διαθηκης, or *book of the covenant*, was applied to the whole of the Old Testament, and sometimes to the five books of Moses. Although the word διαθηκη may be translated *covenant* or *testament*, yet it is certain that the passages of scripture from which the name is borrowed convey the idea of a covenant, and on that account it is adopted in the title-page of this work. See Michaelis's Introduction to the New Testament, translated by Marsh, vol. i. chap. I.

beauties" of some of our best authors, believing that such productions were likely to inspire the rising generation with a false and vitiated taste in science and literature. On this principle he strongly objected, not long before his last illness, to the publication of mere Selections from the Books of the Old and New Testament: he thought the whole volume, as far as its authenticity could be clearly ascertained, should be in the hands of every Christian, and of every person who was desirous of examining for himself the evidence upon which Christianity is founded.

This volume, then, in the estimation of Mr. Evanson, must be regarded, as containing all the writings of the New Covenant, which are properly authenticated, and against which there is not a suspicion of spuriousness.

It will be admitted by almost every impartial inquirer into the authenticity of the Scriptures, that there are passages, chapters, and even whole epistles in the commonly received New Testament, that stand on evidence by no means conclusive. Mr. Evanson professes to have carried his researches on this particular subject further than almost any other person: satisfied himself of the truth of Christianity as taught by its first preachers, he was struck with many apparent inconsistencies in several of the canonical books of the New Testament, which he thought could not be accounted for, on the supposition that the authors were men of veracity, and well informed on the subject on which they wrote. He examined with patience the nature of those proofs of the genuine authenticity of the books of the New Testament which, with

the generality of Christians, he had heretofore taken for granted to be uncontrovertedly demonstrated. The result of this inquiry, which had occupied much of his time for very many years, he published in the year 1792, in a work entitled, "*The Dissonance of the four generally received Evangelists, and the Evidence of their Authenticity examined.*" To this volume, the second edition of which was prepared for the press, and partly printed, just before the author's death, the reader must be referred for the evidence adduced to prove that three of the generally received gospels, and no small proportion of the epistles, are not to be admitted as the genuine Scriptures.

Whether the mode of reasoning adopted by the learned author be calculated to carry conviction to the mind, must be determined by those only who will bestow that attention to the controversy that its importance demands. In his own breast there appears to have remained not the smallest doubt:—after an interval of twelve or thirteen years, he revised what he had formerly written, and he saw no reason for retracting a single position; but adduced many new arguments to strengthen and confirm the theory which he had before advanced. In his opinion the gospels ascribed to Matthew, Mark, and John; the epistles addressed to the Romans, Ephesians, Colossians, and the Hebrews: those said to have been written by James, Peter, John and Jude: and in the book of Revelation, the epistles to the seven churches of Asia, are all manifest forgeries, possessing no claim whatever to the title of genuine writings.

Notwithstanding this declaration, it is presumed on substantial evidence* that few men lived and died with a firmer conviction of the truth and importance of the Christian revelation than Mr. Evanson. He made its precepts the rule of his life and conduct; and he seems to have enjoyed, in an eminent degree, the consolation and hopes which its promises hold forth to a dying race of creatures. With regard to its beneficial effects on the world at large, he was "persuaded that nothing can so "effectually amend and bless mankind as a general "rational comprehension and well grounded belief of "the Gospel Covenant, and that nothing can so pro-"mote the cause of Christian truth and piety, as the "distinguishing them from fabulous falsehood, and im-"pious superstition†." With this view, and without any attachment to sects or parties in religion, for none of which he seems to have had any decided partiality, he endeavoured to free the authentic writings of the New Covenant from whatever was liable to the objections of sceptics and unbelievers. He was satisfied that the evidence of Christianity would be infinitely stronger, and better calculated for general reception, by resting it on the testimony of the gospel ascribed to Luke, and the history of the Acts of the Apostles by the same author, together with a part of the epistles, against which no solid objection has been made, than it could by taking, as its foundation, the whole New Testament as it has been

* See an account of the life and writings of Mr. Evanson, in the Monthly Magazine, vol. xx. p. 475—83.

† See The Dissonance.

long and generally received. Yet even in these histories Mr. Evanson has discovered what he deems to be manifest interpolations: such are the two first chapters of Luke's gospel which follow the short introductory preface or dedication to Theophilus: the account of the baptism, temptation and transfiguration of Jesus: the story of the herd of swine, the conversation respecting paradise, with the thief on the cross, besides some passages in the Lord's prayer; and in this latter supposition he is fortified by the opinion of the late excellent and very laborious critic Archbishop Newcome, who has in his version omitted what he conceives to be the interpolations in that form of devotion. Mr. Evanson feels confident also that the part of the History of the Acts of the Apostles which records the miracle of diseases and lunacies being cured by the handkerchiefs or aprons brought from Paul's body, was never written by the author of the history *.

* After a considerable part of this volume was printed off, a very near relation of Mr. Evanson's wrote a letter on the subject, of which the following is an extract:

"I will not, my good sir, any longer entertain a doubt of your kindly excusing the liberty I now presume to take, in compliance with an inclination difficult to suppress, and which has rested upon my mind, ever since I was favoured with the highly gratifying information (a day or two previously to my departure from London) of your generous intention to print a *Testament* upon my late much valued brother's plan; a respect to his memory; that, with the many instances of real friendly kindness with which you testified an interested regard for him during his illness, will, I trust, be ever held in grateful remembrance by myself, and *all* his other near relations.

"The subject on which I am inclined to trouble you by this address, and which appears to me of some importance, is respecting a passage in Luke's gospel, relating to the disciples of the meek and peaceable Jesus,

The reader is now in full possession of the plan upon which this volume of the New Covenant is submitted to the public. Had Mr. Evanson lived he would certainly have done that himself, which is here performed, by his friend, as a memorial to his great talents, ardent assiduity, and inflexible integrity in the pursuit and promulgation of the truth.

The cause of pure Christianity has never yet been injured by fair inquiry and candid discussion; and it is confidently expected that the present publication, so far from increasing the number of unbelievers, will be the

being armed with swords, agreeably too with *his* directions, preparatory to his seizure.

"Though *that* passage is not one of those particularized in "The Dissonance," as most probably spurious; I am well persuaded that the author of that work would so have *marked* it, had he himself given to the world a publication of what *he* deemed authentic only and truly ascribed to that faithful historian. I fully trust, therefore, that I shall incur no *great* blame by requesting a consideration, *if not too late*, whether it might not be proper to make some observation in a *note*, on a passage which I have known to be very strongly urged against the authenticity of our Scriptures. It certainly must, indeed, seem very extraordinary, to any serious reflecting and unprejudiced mind, that the same master, who, in his general instructions to his followers, had warned them against a too great readiness even to resist injurious treatment; and especially to avoid any degree of resentment, and given them very recent advice to possess in patience their souls, under all the persecuted indignities which he had predicted they would meet with; should so soon afterwards direct them to arm themselves with swords, even though it were at the loss of part of their dress, preparatory to an expected event which he himself had assured them *must necessarily* be accomplished; and with attendants so armed, with offensive weapons, how could he in *justice* complain of his enemies coming out against him with swords, &c.? Would it not be proper, therefore, to go from the end of v. 24, c. xxii. *immediately* to v. 37; and from v. 48 to v. 52 of the same chapter? It would surely seem more consistent and *worthy* that part of the history, both of the writer and his subject."

means of leading some persons to attend to the evidences of revelation, who have before discarded it as a cunningly devised fable, on account of certain things attaching to it, which to them may seem to have been obviated by Mr. Evanson's inquiries.

The translation here given of the authentic Scriptures is, with some few exceptions, taken from the venerable Archbishop Newcome's version, from which also the notes are almost wholly selected. In these, references will be found to the gospels and epistles which Mr. Evanson rejected as of no canonical authority: it will, however, be readily understood that these are quoted as illustrations of the language, or of the customs of antiquity, in the same way as the writings of Grotius, Lardner, and other authors are referred to, which lay claim to no authority higher than that which patient investigation and literary attainments will always confer.

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THE

NEW COVENANT

ACCORDING TO

LUKE, PAUL, AND JOHN.

THE

GOSPEL ACCORDING TO LUKE.

CHAP. I.

1 SINCE many have undertaken to prepare an account
of those things which are fully believed among us;
2 according as those delivered them unto us, who from
the beginning were eye-witnesses, and ministers, of the
3 word; it hath seemed good to me also, having gained
exact knowledge of all things from the first, to write
them unto thee in order, most excellent Theophilus;
4 that thou mayest know the certainty of those things in
which thou hast been instructed.

CHAP. III.

1 NOW in the fifteenth year of the reign of Tiberius
Cesar, Pontius Pilate being governour of Judea, and

1. St. Luke thought that the accounts here referred to were defective. He had not seen Matthew's or Mark's Gospel. See Lardner. Suppl. to Cred. i. 80. 278—292.

3. *Having gained exact knowledge.*] The Greek word signifies, to know things fully by following them up and searching them out.

To write unto thee in order.] Not in the strict order of annals; but observing the series of leading facts.

Theophilus.] A man of senatorian rank, and perhaps a Prefect or Governour. See Theophylact and Oecumenius. Lardner. Suppl. i. 279.

4. *Instructed.*] The Greek word properly denotes oral instruction.

1. *The fifteenth year.*] Concerning the two methods of computing Tiberius's reign, from the time when he was made colleague with Augustus, and from his sole empire after the death of Augustus, see Lardner's Cred. ii. 807; and Bishop Pearce's chronological dissertations prefixed to his Commentary, p. lx.

CHAP. III. Herod being tetrarch of Galilee, and his brother Philip
tetrarch of Iturea and of the region of Trachonitis,
2 and Lysanias tetrarch of Abilene, Annas and Caiaphas
being high-priests, the word of God came to John, the
3 son of Zachariah, in the desert. And he came into all
the country *about* Jordan, preaching the baptism of
4 repentance, for the remission of sins: as it is written in
the book of the words of the prophet Isaiah, [who
saith,] "The voice of one crying in the desert, Prepare
"ye the way of the Lord, make his paths straight.
5 "Every valley shall be filled, and every mountain and
"hill shall be brought low; and the crooked *places* shall
"be made straight, and the rough ways shall be made
6 "smooth: and all men shall see the salvation of God."
7 Then he said to the multitudes that went forth to be
baptized by him; "O generation of vipers, who hath
"warned you to flee from the anger *which is* about to
8 "come? Bring forth therefore fruits worthy of repent-
"ance; and begin not to say within yourselves; 'We
'have Abraham for *our* father:' for I say unto you,
"that of these stones God is able to raise up children to
9 "Abraham. And now the axe also is laid to the root of
"the trees: every tree therefore which bringeth not
"forth good fruit is hewn down, and cast into the fire."
10 And the multitudes asked him, saying; "What then
11 "shall we do?" And he answered and saith unto them;
"He that hath two vests, let him give to him that hath
"none; and he that hath food, let him do in like man-
12 "ner." Then came publicans also to be baptized, and

2. *Annas and Caiaphas being high-priests.*] Annas had been formerly high-priest, but Caiaphas was then in that office. John xi. 49. xviii. 13, 24. Lardner thinks that they are mentioned together, probably because the power which the Jewish people were possessed of under the Romans was lodged chiefly in the hands of these two persons. Cred. ii. 870. Bishop Pearce supposes that, as Annas had exercised the office of high-priest during eleven years, and had been deposed by a heathen governour of Judea, the Jews regarded him still as high-priest. Krebsius's opinion is, that Annas was deputy to Caiaphas, see Acts iv. 6.

CHAP. III. said unto him; "Master, what shall we do?" And he said unto them; "Exact no more than that which is
13 "appointed unto you." And the soldiers also asked
14 him, saying; "And what shall we do?" And he said unto them; "Take by violence from no man, and "accuse not *any* falsely; and be content with your "pay."

15 And as the people were in expectation, and all *men* reasoned in their hearts concerning John, whether he
16 were the Christ *or not*, John spake, saying to *them* all; "I indeed baptize you with water, but one mightier "than I cometh, the latchet of whose sandals I am not "worthy to unloose: he will baptize you with the Holy
17 "Spirit, and with fire: whose winnowing-shovel *is* in his "hand, and he will thoroughly cleanse his floor, and "will gather the wheat into his barn; but will burn the
18 "chaff with unquenchable fire." And many other glad tidings also he preached to the people, exhorting *them*.

19 But Herod the tetrarch, being reproved by him about Herodias his brother Philip's wife, and about all the
20 evil things which Herod had done, added this likewise to all, that he shut up John in prison.

CHAP. IV.

14 THEN came Jesus, with the power of the Spirit, into Galilee; and there went out a fame of him through all
15 the country round about. And he taught in their synagogues, being glorified by all.

13. *That which is appointed you.*] By the authority under which you act.

14. *Take by violence from no man.*] *Concussio* Juris-consultis crimen est, si aliquid terrore potestatis illicite extorquetur et aufertur. See Wetstein. Michaelis thinks that the *men under arms*, here spoken of, composed the army which Herod, the tetrarch of Galilee, raised when he was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time in which John was preaching in the wilderness. Marsh's translation i. 51.

20. *That he shut up.*] Καὶ is here used as the Hebrew *vau* is, Nold. § 72.

CHAP. IV. And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into
16 the synagogue on the sabbath, and stood up to read.
17 And the book of the prophet Isaiah was delivered to him. And, when he had opened the book, he found
18 the place where it was written; "The Spirit of the "Lord *is* upon me, inasmuch as he hath anointed me "to preach glad tidings to the poor; he hath sent me "to heal the broken-hearted, to proclaim deliverance "to the captives, and recovery of sight to the blind, to
19 "set at liberty those that are bruised, to proclaim the
20 "acceptable year of the Lord." And he closed the book, and gave *it* again to the officer, and sat down. And the eyes of all those that were in the synagogue
21 were fastened on him. Then he began to say unto
them; "To-day this *part of* scripture is fulfilled in
22 "your ears." And all gave him their testimony, and wondered at the graceful words which proceeded out of

17. *Opened the book.*] The original word imports that the book was a *roll*, probably of parchment. See *v.* 20.

18. *Of the Lord.*] The lxx, Vulg. Arab. and three MSS. omit אדני in the Hebrew. See Bishop Lowth. Isai. lxi. i.

He hath anointed me.] MS. Nov. Coll. reads ἔχρισέ με κύριος, with the Hebrew. Dr. Owen. Modes of quotation: p. 60.

And recovery of sight to the blind.] A clause corresponding to this may have been omitted in the Hebrew: but we may well suppose a various reading, ולעורים *and to the blind*, for ולאסרים *and to the bound*. The word פקחקח may signify *an opening of the eyes*, as well as *an opening of a prison; a perfect restoration to sight* as well as *perfect liberty*. See Bishop Lowth.

To set at liberty those that are bruised.] Three Hebrew words which may be supplied from Isai. lviii. 6, לשלח רצוצים חפשים, "to set at liberty those that are bruised," seem to have originally stood in the Hebrew. See the lxx, Isai. lviii. 6. and Arab. Isai. lxi. 1.

After having settled his mode of reconciling the Hebrew text and the Greek, I found the same solution in Hallet's notes: ii. 95, &c. who refers to Ps. cxlvi. 8, where פקח עורים is used for "opening the eyes of the blind."

19. *Year.*] An allusion to the year of jubilee; which was proclaimed by sound of trumpet; and which was a year of release to debtors, bondmen, and sellers of possessions. See Bishop Lowth.

22. *Graceful words.*] Pleasing to the hearer, from the matter, the force of expression, and the manner of utterance.

CHAP. IV. his mouth, and said; "Is not this the son of Joseph?"
And he said unto them; "Ye will surely say unto me
23 "this proverb, 'Physician, heal thyself: whatso-
"ever things we have heard done in Capernaum, do
24 "here also in thine own country." He said also;
"Verily I say unto you, No prophet is acceptable in
25 "his own country. But I tell you in truth, there were
"many widows in Israel in the days of Elijah, when
"the heaven was shut up for three years and six months,
"when there was a great famine throughout all the
26 "land; but to none of them was Elijah sent, except
27 "to Sarepta, *a city* of Sidon, to a widow. And there
"were many lepers in Israel in the time of the prophet
"Elisha; and none of them was cleansed, except
28 "Naaman the Syrian." And all in the synagogue,
when they heard these things, were filled with wrath;
29 and rose up, and drove him out of the city, and led
him to the brow of the hill on which their city was
30 built, that they might cast him down headlong. But
he passed through the midst of them, and departed.
31 And he went down to Capernaum, a city of Galilee;
32 and taught them on the sabbath. And they were
amazed at his doctrine: for his word was with authority.
33 And in the synagogue there was a man that had a
spirit of an unclean demon; and he cried out with a
loud voice, saying; "Ah! what have we to do with

23. *Physician, heal thyself.*] In like manner do you show your power and beneficence at home.

25, 26, 27. Thus I shall extend to strangers those instructions and miracles of which you make yourselves unworthy.

25. *When.*] See &c., c. xx. 37. Acts xxvii. 1. See also Hoogeveen, &c. quam, p. 1203.

28. *Were filled with wrath.*] Because he compared himself to such great prophets, and intimated the unworthiness of his countrymen.

29. *The hill.*] Nazareth, says Maundrel, is situated in a kind of round concave valley on the top of a high hill. P. 112, 116. Bishop Pearce. See also Wolfius.

30. *Passed through the midst of them.*] Miraculously. The evangelist leaves us to conclude this; it being the manner of the sacred historians not to magnify our Lord's supernatural power.

CHAP. IV.
" thee, *thou* Jesus of Nazareth? art thou come to de-
" stroy us? I know who thou art; the Holy One of
35 " God." Then Jesus rebuked him, saying; " Be silent,
" and come out of him." And when the demon had
thrown him in the midst, he came out of *the man,* and
36 hurt him not. And all were struck with astonishment,
and spake among themselves, saying; " What word *is*
" this? for with authority and power he commandeth
37 " the unclean spirits, and they come out." And a re-
port of him went abroad into every place of the
country round about.
38 And he arose out of the synagogue, and entered into
Simon's house. Now the mother of Simon's wife was
seized with a violent fever; and they besought him for
39 her. And he stood over her, and rebuked the fever;
and it left her: and forthwith she arose and ministered
40 to them. Now when the sun was setting, all those that
had any sick with various diseases, brought them to
him: and he put his hands on every one of them, and
41 cured them. And demons also came out of many,
crying out, and saying; " Thou art the Son of God."
But he rebuked them, and suffered them not to speak:
for they knew that he was the Christ.
42 And when it was day, he went out, and departed
into a desert place: and the multitudes sought him,
and came to him, and *would have* detained him, that he
43 might not depart from them. But he said unto them;
" I must preach the glad tidings of the kingdom of
" God to other cities also: for on this account I am
44 " sent." And he preached in the synagogues of Galilee.

CHAP. V.
1 NOW it came to pass that, when the multitude
pressed on him to hear the word of God, he stood by

42. *Would have detained him.*] Used persuasion to detain him.

CHAP. V. the lake of Gennesaret, and saw two ships standing by
the lake: but the fishermen were gone out of them, and
2 were washing *their* nets. And he entered into one of
3 the ships, which was Simon's, and besought him that
he would launch out a little from the land. And he
sat down and taught the multitudes out of the ship.
4 And when he had ceased speaking, he said to Simon;
" Launch out into the deep; and let down your nets
5 " for a draught." And Simon answered and said unto
him; " Master, we have laboured during all the night,
" and have taken nothing: nevertheless, at thy word I
6 " will let down the net." And when they had done this,
they enclosed a great number of fishes: and their net
7 *almost* brake. And they beckoned to *their* partners
who were in the other ship, that they might come and
help them. And they came, and filled both the ships,
8 so that they *almost* sank. And when Simon Peter saw
it, he fell down at Jesus's knees, saying; " Depart from
9 " me, Lord, for I am a sinner." For astonishment seized
him, and all those that were with him, at the draught
10 of the fishes which they had taken: and in like manner
it seized James and John, *the* sons of Zebedee, who
were partners with Simon. And Jesus said to Simon;
11 " Fear not; henceforth thou shalt catch men." And
when they had brought their ships to land, they left all,
and followed him.
12 And it came to pass when he was in a certain city,
behold, a man full of leprosy: who, when he saw Jesus,
fell on *his* face, and entreated him, saying; " Sir, if
13 " thou wilt, thou canst make me clean." And *Jesus*

2. *Standing.*] Palairet shows that this term is applied to ships.
Vel mea si staret navis in Oceano. Propert. ii. vii. 67.
By the lake.] St. Luke uses λίμνη five times for this collection of water; and never θάλασσα, by which word the three other evangelists denote it, in the large sense of the Hebrew ים.
6. *Almost brake.*] Compare the end of *v.* 7.
9. *With him.*] In the vessel.
10. *James and John.*] Who were in another vessel: *v.* 7.

CHAP. V. stretched forth *his* hand, and touched him, saying; "I
"will: Be thou made clean." And immediately the
14 leprosy departed from him. And *Jesus* commanded
him to tell no man: "but go, show thyself to the
"priest, and offer for thy cleansing as Moses com-
15 "manded; for a testimony unto them." But a fame
went abroad *so much* the more of him: and great multitudes came together to hear *him*; and to be cured by
16 him of their infirmities. But he withdrew into desert
places, and prayed.

17 And it came to pass on a certain day, as he was
teaching, that there were Pharisees and teachers of the
law sitting by, who had come from every town of
Galilee, and *from* Judea, and *from* Jerusalem; and the
18 power of the Lord was *present* to cure *the people*. And,
behold, men brought on a bed one that was sick of the
palsy: and they sought how to bring him in, and to
19 place *him* before *Jesus*. And when they could not find
by what way they might bring him in, because of the
multitude, they went up to the house-*top*, and let him
down through the tiles, with *his* couch, into the midst
20 before Jesus. And when he saw their faith, he said;
"Man, thy sins are forgiven thee." Then the scribes
and the Pharisees began to reason, saying; "Who is
"this that speaketh blasphemies? Who can forgive sins,
22 "but God alone?" But when Jesus perceived their
reasonings, he answered and said unto them: "Why
23 "reason ye in your hearts? Which is easier? to say,
'Thy sins are forgiven thee:' or to say, 'Arise
24 'and walk?' But that ye may know that the Son of
"man hath power upon earth to forgive sins; (he said
"to the man sick of the palsy,) 'I say unto thee, Arise,
25 'and take up thy couch, and go to thine house.' And
forthwith he rose up before them, and took up that
whereon he lay, and departed to his house, glorifying

19. *They went up to the house-top.*] By the outer stairs.

CHAP. V. God. And amazement struck all, and they glorified
God, and were filled with fear, saying; "We have
26 "seen strange things to-day."
27 And after these things *Jesus* went forth, and saw a
publican, named Levi, sitting at the receipt of custom:
28 and he said unto him; "Follow me." And *Levi* for-
sook all, rose up, and followed him.
29 And Levi made him a great feast in his own house:
and there was a great multitude of publicans, and of
30 others, that were at meat with them. But the scribes
and the Pharisees among them murmured against his
disciples, saying; "Why do ye eat and drink with the
31 "publicans and sinners?" And Jesus answered and
said unto them; "Those that are in health need not a
32 "physician; but those that are sick. I am not come to
"call righteous men to repentance, but sinners."
33 And some said unto him; "Why do the disciples
"of John fast often, and make prayers; and in like
"manner *the disciples* of the Pharisees: but thine eat
34 "and drink?" And he said unto them; "Can ye make
"the companions of the bridegroom to fast, while the
35 "bridegroom is with them? But the days will come
"when the bridegroom shall be taken from them: then
36 "they will fast in those days." And he spake a parable
also unto them: "No man putteth a piece of a new
"garment upon an old one: otherwise, both the new
"maketh a rent, and that which was *taken* from the
37 "new agreeth not with the old. And no man putteth
"new wine into old skins: otherwise, the new wine will
"burst the skins, and it will be spilled, and the skins
38 "will be marred. But new wine must be put into new

30. See the authorities for omitting αὐτῶν. For rendering, "But the scribes and Pharisees among them," see ὑμῶν, John viii. 7, and Markland in Bowyer.

35 *When the bridegroom shall be taken from them.*] Καὶ is omitted in eight MSS. but it may be a Hebrew redundancy. Some transpose καὶ ὅταν. "When the bridegroom shall be even taken away, &c." Others think that καὶ should be placed before τότε, as in Matthew and Mark.

CHAP. V.
" skins; and both are preserved. No man also, having
" drunk old *wine*, immediately desireth new: for he
39 " saith, ' The old is better.'

CHAP. VI.
1 AND it came to pass on the first sabbath after the second *day of unleavened bread*, that he went through the corn-fields: and his disciples plucked the ears of
2 corn, and ate, rubbing *them* with *their* hands. But some of the Pharisees said unto them; " Why do ye that
3 " which it is not lawful to do on the sabbath?" And Jesus answered and said unto them; " Have ye not
" even read what David did, when *both* he himself
4 " hungered and those that were with him: How he
" entered into the house of God, and took the shew-
" bread, and ate, and gave to those also that were with
" him: which it is not lawful to eat, but for the priests
5 " alone?" And he said unto them; " The Son of man
" is Lord even of the sabbath."
6 And it came to pass on another sabbath also, that he entered into the synagogue and taught: and a man was
7 there whose right hand was withered: and the scribes and the Pharisees watched him, whether he would work a cure on the sabbath; that they might find an ac-
8 cusation against him. But he knew their thoughts, and said to the man that had the withered hand; " Rise,
" and stand in the midst." And he arose, and stood.
9 Then Jesus said unto them; " I will ask you one
" thing; ' Is it lawful to do good on the sabbath, or to
10 ' do evil? to save life, or to kill?' And when he had looked round about on them all, he said to *the man*;

1. Josephus says that on the 14th day of the month Nisan the Passover was kept; that on the 15th the feast of unleavened bread began; and that on the 16th, or the second day of the feast of unleavened bread, the first fruits of barley were offered to God. Ant. iii. x. 5.

Many commentators suppose that this was the first of the sabbaths which intervened between the second day of the feast of unleavened bread and the feast of Pentecost. See Lev. xxiii. 15, 16.

But observe the authorities for omitting δευτεροπρώτῳ.

CHAP. VI. "Stretch forth thine hand." And he did so: and his hand was restored [as the other.] 11 And they were filled with madness; and communed one with another what they should do to Jesus.

12 And it came to pass in those days *that* he went forth to a mountain to pray; and continued all night in 13 prayer to God. And when it was day, he called to him his disciples: and from them he chose twelve, whom 14 he also named apostles; (Simon whom he had named Peter also, and Andrew his brother; James and John; 15 Philip and Bartholomew; Matthew and Thomas; James *the son* of Alpheus, and Simon called Zelotes; 16 Judas *the brother* of James, and Judas Iscariot, who 17 also was *the* traitor;) and he came down with them, and stood in the plain; and *there was* a multitude of his disciples, and a great number of the people from all Judea, and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be cured of their 18 diseases; and those that were vexed by unclean spirits: 19 and they were healed. And the whole multitude sought to touch him: for power went out of him, and cured all.

20 And he lifted up his eyes on his disciples, and said; "Happy *are* ye poor: for yours is the kingdom of 21 "God. Happy *are* ye that hunger now: for ye shall "be filled. Happy *are* ye that weep now: for ye shall 22 "laugh. Happy are ye, when men shall hate you, and "when they shall separate you *from them*, and shall re-

12. *To God.*] Θεῷ is the genitive of the object. See the note on Mark xi. 22.

16. *The traitor.*] The word προδότης is applied to Judas here only. Elsewhere he is said, not *to betray* Jesus, but to *deliver him up.*

20, 21. Our Lord seems to have expressed the two first beatitudes both in the literal sense and in the metaphorical. St. Luke records the former sense only, and St. Matthew the latter only. See Markland in Bowyer.

22. *Shall set forth your name as evil.*] Some good critics suppose that ἐκβαλλειν signifies *to speak of.* See Matth. xii. 35. Another sense may be, *shall cast you out;* John ix. 34: shall not only separate you from their private intercourse, but expel you from their religious assemblies.

CHAP. VI.
" reproach *you,* and shall set forth your name as evil
" for the sake of the Son of man. Rejoice ye in that
23 " day, and leap for joy: for, behold, your reward *shall*
" *be* great in heaven: for in like manner did their
" fathers to the prophets.
24 " But alas for you that are rich! for ye receive your
25 " consolation. Alas for you that are filled! for ye shall
" hunger: Alas for you that laugh now! for ye shall
26 " mourn and weep. Alas *for you,* when men shall
" speak well of you! for in like manner did their
" fathers to the false prophets.
27 " But I say unto you that hear; Love your enemies,
28 " do good to those that hate you, bless those that curse
" you, and pray for those that injuriously treat you.
29 " To him who smiteth thee on the *one* cheek, offer the
" other also; and from him who taketh away thy
30 " mantle, withhold not *thy* vest also. And give to
" every man that asketh of thee; and of him that taketh
31 " away *what is* thine, ask *it* not again. And as ye would
" that men should do unto you, do ye unto them in
" like manner.
32 " And if ye love those who love you, what thanks
" have ye? for sinners also love those who love them.
33 " And if ye do good to those who do good to you,
" what thanks have ye? for sinners also do the same.
34 " And if ye lend *to those* from whom ye hope to receive,
" what thanks have ye? for sinners also lend to sinners,
35 " that they may receive *an* equal *return.* But love
" your enemies; and do good, and lend, hoping for
" nothing again; and your reward will be great, and
" ye will be the sons of the Most High: for he is kind
36 " to the unthankful, and *to* the evil. Be ye [therefore]
" compassionate, as your Father also is compassionate.

26. *Men.*] The men of this evil generation.
27. *But I say,* &c.] *But* may refer to *v.* 22, 23.
32. *And if ye love,* &c.] Compare the beginning of *v.* 37.
35. *Hoping for nothing again.*] Ἀπελπίζοντες, that is, ἐλπίζοντες ἀπ' αὐτῶν.

CHAP. VI.
"And judge not, and ye shall not be judged: con-
"demn not, and ye shall not be condemned: forgive,
38 "and ye shall be forgiven: give, and it shall be given
"unto you: good measure, pressed down, and shaken
"together, and running over, shall be given into your
"lap. For with the same measure with which ye
"deal out, it shall be measured to you again."
39 He also spake a parable unto them; "Can a blind
"man lead a blind man? will they not both fall into
"the ditch?
40 "The disciple is not above his master: but every one
"that is perfected shall be as his master.
41 "And why beholdest thou the splinter which is in
"thy brother's eye, but observest not the beam which
42 "is in thine own eye? Or how canst thou say to thy
"brother; 'Brother, let me take out the splinter
'which is in thine eye;' when thou thyself beholdest
"not the beam which is in thine own eye? Thou hy-
"pocrite, first take the beam out of thine own eye, and
"then thou wilt see clearly to take out the splinter
"which is in thy brother's eye.
43 "For there is no good tree which bringeth forth cor-
"rupt fruit; nor a corrupt tree which bringeth forth
44 "good fruit. For every tree is known by it's own
"fruit: for from thorns men do not gather figs, nor
45 "from a bramble-bush do they cut grapes. A good
"man, out of the good treasure of his heart, bringeth

38. *Into your lap.*] The forepart of the long flowing eastern dress might be so raised as to be capable of receiving grain. See 2 Kings iv. 39.

40. My disciples are not above me; but must expect to be reviled and persecuted like me. Matth. x. 24, 25. However, every one who perfects himself in this life (2 Cor. xiii. 11. Hebr. xiii. 21.) shall be glorified also like me in the next life.

43. *For there is no good tree.*] Wetstein observes that D. Syr. Codd. Lat. read ὃν for ἀγαθ. Ar. Æth. Pers. may be added. If we retain γὰρ, the connection may be: The rectitude of your conduct is not to be judged of by your sagacity in discovering your brother's faults, and your freedom in censuring them; but by your own actions and words. For a man is known by his actions and words, as a tree is by its fruit.

CHAP. VI.
" forth that which is good; and an evil man, out of the
" evil [treasure] of his heart, bringeth forth that which
" is evil: for out of the abundance of the heart [his]
" mouth speaketh.
46 " And why call ye me 'Lord, Lord,' and do not
" the things which I say?
47 " Whosoever cometh to me, and heareth my words,
" and doeth them, I will show you to whom he is like.
48 " He is like a builder of an house, who digged deep,
" and laid the foundation on a rock: and when the
" flood rose, the stream dashed vehemently upon that
" house, and could not shake it: for it was founded on
49 " a rock. But he that heareth, and doeth not, is like
" a man who, without a foundation, built an house
" upon the ground; against which the stream dashed
" vehemently, and immediately it fell: and the ruin of
" that house was great."

CHAP. VII.
1 NOW when *Jesus* had ended all his words in the
hearing of the people, he entered into Capernaum.
2 And the servant of a certain centurion, who was dear
3 to *his master*, was sick, and ready to die. And having
heard of Jesus, *the centurion* sent to him *some* elders of
the Jews, beseeching him that he would come and re-
4 cover his servant. And when they came to Jesus, they
entreated him earnestly, saying; " He is worthy to
5 " whom thou wilt do this: for he loveth our nation;
6 " and himself hath built us *our* synagogue." Then
Jesus went with them. And when he was now not far
from the house, the centurion sent friends to him,
saying unto him; " Sir, trouble not thyself; for I am
" not worthy that thou shouldest enter under my roof.
7 " Wherefore neither thought I myself worthy to come

48. *Digged deep.*] Ἔσκαψε καὶ ἐβάθυνε are a Hebraism. See Cantic. ii. 3: and Bishop Newcome's note on Ezek. xxxvii. 26.

4. That παρέξει may be the second person for παρέξῃ see Bishop Pearce, and Bowyer 4to.

CHAP. VII.
" unto thee: but command by word, and my servant
" will be cured. For I also, who am a man placed
8 " under authority, have soldiers under me; and I say
" unto this *man*, ' Go,' and he goeth; and to another,
' Come,' and he cometh; and to my servant, ' Do
9 ' this,' and he doeth it." And when Jesus heard these
words, he wondered at him; and turned, and said to
the multitude that followed him; " I say unto you, I
10 " have not found so great faith, even in Israel." And
those who were sent, returned to the house, and found
the servant well who had been sick.
11 And it came to pass on the day after, that he went
into a city called Nain: and [many of] his disciples
12 went with him, and a great multitude. Now as he
drew near to the gate of the city, behold, a dead man
was carried out, the only son of his mother, and she
was a widow: and many people of the city were with
13 her. And when the Lord saw her, he had compassion
14 on her, and said to her; " Weep not." And he came
up and touched the bier; (now they that bare him
stood still;) and said; " Young man, I say unto thee,
15 " Arise." Then he that had been dead sat up, and be-
gan to speak. And *Jesus* delivered him to his mother.
16 And fear seized on all: and they glorified God saying;
" A great prophet is risen up among us;" and, " God
17 " hath regarded his people." And this report con-
cerning *Jesus* went forth through all Judea, and through
all the country round about.

12. *The only son of his mother, and she was a widow.*] The four circumstances here mentioned with so much simplicity and conciseness tend to raise compassion more strongly than the most laboured amplification of art. Another pathetic circumstance, the youth of the dead man, is incidentally added *v.* 14.

Many people.] It was a Jewish custom that all who met a corpse carrying to the grave attended it, and joined in the lamentation. Josephus contra App. ii. 26. Bishop Pearce.

14. *The bier.*] The people of the East bury their dead without coffins; but they carry them to the grave on a bier which is shaped like one. Harmer, ii. 156.

CHAP. VII. And the disciples of John told him of all these things. And John called unto him two of his dis-
18 ciples, and sent *them* to Jesus, saying; "Art Thou
19 "he that was to come? or do we look for another?"
20 And when the men came to him, they said; "John "the Baptist hath sent us to thee, saying; 'Art Thou 'he that was to come? or do we look for another?'
21 (Now in that very hour he had cured many of diseases, and grievous maladies, and of evil spirits; and unto
22 many *that were* blind he had given sight.) Then [Jesus] answered and said unto them; "Go and tell "John what things ye have seen and heard; that the "blind receive *their* sight, the lame walk, the lepers "are cleansed, the deaf hear, the dead are raised, to
23 "the poor glad tidings are preached. And happy is "*he* whosoever shall not offend because of me."
24 And when the messengers of John were departed, *Jesus* began to say unto the multitudes concerning John; "What went ye out into the desert to behold? A reed
25 "shaken by the wind? But what went ye out to see? "A man clothed in soft garments? Lo, those that are "gorgeously apparelled, and live luxuriously, are in
26 "palaces. But what went ye out to see? A prophet? "Yes, I say unto you, and much more than a pro-
27 "phet. This is *he* of whom it is written; 'Behold, I 'send my messenger before thy face, who will prepare
28 'thy way before thee.' For I say unto you, Among "those that are born of women, there is no greater "[prophet] than John the Baptist: but the least in the
29 "kingdom of God is greater than he. And all the "people, and the publicans, that heard *him*, have "justified *the ways of* God, having been baptized with

20. The repetition of the message from v. 19, is in the spirit of the best classical writers.

29. *Justified the ways of God.*] Acknowledged God to be just in calling them to repentance; and that he might justly punish them, if they did not reform their lives. Le Clerc, Nouveau Test. 40. Bishop Pearce confirms this interpretation, and refers to Ps. li. 4. Job xxxii. 2.

CHAP. VII.
" the baptism of John. But the Pharisees and teachers
" of the law have made void the counsel of God
30 " toward them, not having been baptized by him.
31 " To what therefore shall I liken the men of this gene-
32 " ration? and to what are they like? They are like
" children sitting in the market-place, and calling one
" to another, and saying; 'We have piped unto you,
' and ye have not danced: we have mourned unto you,
33 ' and ye have not wept.' For John the Baptist hath
" come neither eating bread, nor drinking wine; and
34 " ye say, ' He hath a demon.' The son of man hath
" come eating and drinking; and ye say, ' Behold, a
' glutton, and a wine-bibber, a friend of publicans and
35 ' sinners.' And yet wisdom is justified by all her
" children."
36 And one of the Pharisees asked *Jesus* to eat with him.
And he entered into the Pharisee's house, and placed
37 himself at meat. And, behold, a woman in the city,
who had been a sinner, when she knew that *Jesus* was
at meat in the Pharisee's house, brought an alabaster
38 box of ointment, and stood behind at his feet weeping,
and began to wet his feet with tears; and she wiped
them with the hair of her head, and kissed his feet, and
39 anointed *them* with the ointment. But when the Pha-
risee that had invited him saw *it*, he spake within him-
self, saying; " This man, if he were a prophet, would
" have known who and what kind of woman *this is* that
" toucheth him; for she is a sinner." Then Jesus

37. *Had been a sinner.*] But had testified her repentance to Jesus. For the tense, see c. viii. 2.

38. *Behind.*] Jesus reclined on a couch, while he partook of food.

To wet his feet.] His sandals having been put off. The Greeks and Romans had the same custom. Et soleas poscit. Hor. Sat. ii. viii. 77. See other instances in Wetstein.

And anointed them.] An extraordinary act of respect. See Pliny's Nat. Hist. xiii. iii. Vidimus etiam vestigia pedum unguento tingi: quod M. Otho nem monstrasse Neroni principi ferebant. Jam quidam etiam in potu unguenta addunt: tantique amaritudo est, ut odore prodigo fruantur ex utrâque parte corporis.

39. *She is a sinner.*] The Pharisee knew her general character, but not her repentance.

CHAP. VII.
spake and said unto him; "Simon, I have somewhat
"to say unto thee." And he saith; "Master, say *it*."
40 "There was a certain creditor that had two debtors:
41 "the one owed five hundred denarii, and the other fifty.
42 "And, as they had nothing to pay, he freely forgave
"them both. Tell me therefore, Which of them will
43 "love him more?" Then Simon answered and said;
"I suppose, that he to whom he freely forgave more."
And *Jesus* said unto him; "Thou hast judged rightly."
44 And he turned to the woman, and said unto Simon;
"Seest thou this woman? I entered into thine house:
"thou gavest me no water for my feet: but she hath
"wetted my feet with tears, and wiped *them* with her
45 "hair. Thou gavest me no kiss: but she, since the
"time I entered in, hath not ceased to kiss my feet.
46 "Thou didst not anoint mine head with oil: but she
47 "hath anointed my feet with ointment. Wherefore I
"say unto thee, Her sins, which are many, are for-
"given; for she hath loved much: but to whom little
48 "is forgiven, *that person* loveth little." Then he said
49 unto her; "Thy sins are forgiven." And those that
were at meat with him began to say within themselves;
50 "Who is this that even forgiveth sins?" And he said
to the woman; "Thy faith hath saved thee: go in peace."

CHAP. VIII.

1 AND it came to pass afterward, that he journeyed
through every city and village, preaching and pro-
claiming the glad tidings of the kingdom of God: and
2 the Twelve *were* with him; and certain women, that
had been cured of evil spirits and infirmities; Mary

41, 42, 43. It follows that Christ had already forgiven this woman much.

47. I repeat therefore, for the greater consolation of this woman, that her many sins are forgiven: and I repeat it, because she has shown me great gratitude; a natural return, as you have confessed.

49. Jesus overlooks the objection with dignity. He had answered it c. v. 22, &c.

50. *Hath saved thee.*] Thy faith in me as a divine teacher hath placed thee in a state of salvation.

Go in peace.] This woman, who is thus dismissed, could not be Mary Magdalene who was one of our Lord's constant attendants. C. viii. 3.

CHAP. VIII.

called Magdalene, out of whom had gone seven demons;
and Joanna, the wife of Chuza Herod's steward; and
3 Susanna, and many other *women*; who ministered to
4 him of their substance. And when a great multitude
assembled, and inhabitants of every city came together
5 unto him, he spake by a parable: "A sower went
"out to sow his seed: and, as he sowed, some *seed* fell
"by the way-*side*; and it was trodden under foot, and
6 "the fowls of the air devoured it. And some fell upon
"a rock; and when it grew up, it withered away, be-
7 "cause it had not moisture. And some fell amidst
"thorns; and the thorns grew up with it, and choked
8 "it. And other fell on good ground, and grew up,
"and yielded fruit an hundred-fold." As he said these
things, he cried out; "He that hath ears to hear, let
"him hear."
9 And his disciples asked him, [saying;] "What may
10 "this parable be?" And he said; "Unto you it is
"given to know the mysteries of the kingdom of God:
"but to others *I speak* in parables; so that seeing they
11 "see not, and hearing they understand not. Now the
12 "parable is this: The seed is the word of God. And
"those by the way-*side*, are they that hear: *but* then
"the devil cometh and taketh away the word out of
"their hearts, lest they should believe and be saved.
13 "And those on the rock *are they*, that when they have
"heard, receive the word with joy: and these have no
"root, but for a short time believe, and in time of
14 "temptation fall away. And that which fell among
"the thorns are they, that having heard, go forth,
"and are choked by anxious cares, and riches, and
"pleasures of *this* life, and bring not fruit to perfection.
15 "But that in the good ground are they, that having
"heard the word, keep it in an honest and good heart,
"and bring forth fruit with perseverance.

3. *Chuza.*] Perhaps the person of the king's household, mentioned John iv. 46: as Bishop Pearce conjectures on the latter place.

CHAP. VIII. " Now no man, when he hath lighted a lamp,
" covereth it with a vessel, or putteth *it* under a couch;
16 " but setteth it on a stand, that those who enter in may
17 " see the light. For nothing is hidden, which shall not
" be manifest: nor *is any thing* secret, which shall not
18 " be known and come abroad. Take heed therefore
" how ye hear: for whosoever hath *much*, to him
" shall be given; and whosoever hath little, from him
" shall be taken even that which he seemeth to have."
19 And *his* mother and his brethren came to him, and
could not gain access to him because of the multitude.
20 And it was told him *by some*, who said; "Thy mother
" and thy brethren stand without, desiring to see thee."
21 And he answered and said unto them; "My mother
" and my brethren are these, that hear the word of God,
" and do *it*."
22 It also came to pass on a certain day, that he went
into a ship with his disciples, and said unto them; "Let
23 " us pass over to the other side of the lake." And they
launched forth. But as they sailed, he fell asleep: and
a storm of wind came down on the lake; and they
24 were filling *with water*, and were in danger. And they
came near, and awoke him, saying; "Master, master,
" we perish." Then he arose, and rebuked the wind,
and the raging of the water: and they ceased, and
25 there was a calm. And he said unto them; "Where
" is your faith?" And they feared and wondered,
saying one to another; "Who is this? for he com-
" mandeth even the winds and the water, and they
" obey him."
40 And it came to pass, that when Jesus returned, the
people *gladly* received him: for they were all in ex-
pectation of him.
41 And, behold, there came a man named Jairus, who
was a ruler of the synagogue: and he fell down at

16, 17. See on Mark iv. 21, 22.

CHAP. VIII. Jesus's feet, and besought him that he would come into his house: for he had an only daughter, about twelve
42 years of age, and she was dying. But as he went, the
43 people thronged him. And a woman, having an issue of blood twelve years, that had consumed all her substance on physicians, and could not be cured by any,
44 came behind, and touched the border of his garment:
45 and immediately her issue of blood stopped. And Jesus said; "Who touched me?" And when all denied, Peter, and those that were with him, said; "Master, "the multitudes press and throng thee; and sayest
46 "thou, Who touched me?" And [Jesus] said; "Some "one hath touched me: for I know that power hath
47 "gone out of me." And when the woman saw that she was not concealed, she came trembling, and fell down before him, and declared [to him] before all the people for what cause she touched him, and how she was
48 forthwith cured. And he said unto her; "Take "courage, daughter; thy faith hath made thee well:
49 "go in peace." And while he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him; "Thy daughter is dead: trouble not the Master."
50 But when Jesus heard *it*, he spake to *the ruler*, saying; "Fear not: only believe, and she shall be made well."
51 And when he came to the house, he suffered none to enter in, but Peter, and John, and James, and the
52 father and the mother of the child. And all wept, and lamented her: but he said; "Weep not: she is not
53 "dead, but sleepeth." And they derided him; know-
54 ing that she was dead. And he sent all out *of the house*, and took her by the hand, and spake aloud,
55 saying; "Child, arise." And her spirit came again, and she forthwith arose: and he commanded that food
56 should be given her. And her parents were amazed: but he charged them that they should tell no man what had been done.

44. *Touched the border of his garment.*] Compare Matth. xiv. 36.
51. *To enter in.*] With him. Others were there before: *v.* 54.

CHAP. IX. NOW *Jesus* called the twelve *apostles* together, and gave them power and authority over all demons, and
2 to cure diseases. And he sent them forth to preach the
3 kingdom of God, and to cure the sick: and he said unto them; "Take nothing for your journey, neither staves,
4 "nor bag, nor money; nor have two vests. And into "whatsoever house ye enter, there remain, and thence
5 "depart. And whosoever shall not receive you, when "ye go from that city, shake off the very dust from
6 "your feet; for a testimony unto them." And they departed, and went through the towns, preaching glad tidings and healing every where.
7 Now Herod the tetrarch heard of all which had been done [by him]: and he was perplexed, because it was
8 said by some, that John was risen from the dead; and by some, that Elijah appeared; and by others, that
9 one of the old prophets was risen again. And Herod said; "John I have beheaded: but who is this of whom "I hear such things?" And he desired to see *Jesus*.
10 And the apostles returned, and told *Jesus* all which they had done. And he took them, and withdrew privately to a desert place of [a city called] Bethsaida.
11 And when the multitudes knew *it*, they followed him: and he received them, and spake to them concerning the kingdom of God, and restored those that had need
12 of cure. And when the day began to be far spent, the Twelve came near, and said unto him; "Send the "multitude away, that they may go into the towns "and country round about, and lodge, and get pro-
13 "vision: for we are here in a desert place." But he said unto them; "Give Ye them *food* to eat." And they said; "We have no more than five loaves and two "fishes; unless we should go and buy food for all this

4. *And thence depart.*] At leaving the city. See Matth. x. 11. c. x. 7.

7. *Which had been done.*] Six MSS. and edd. Erasm. Colinæi, Griesbach, read γενόμενα.

13. *Unless we should go.*] A supposition is made, which was known to be impossible.

CHAP. IX. people." For they were about five thousand men.
And he said to his disciples; "Make them place them-
14 "selves on the ground by fifties in a company." And
15 they did so; and made them all place themselves.
16 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed them, and brake, and gave to the disciples to set before the multi-
17 tude. And all ate, and were filled: and what remained to them of the fragments was taken up, *even* twelve
18 panniers. And it came to pass as he was apart praying, his disciples were with him: and he asked them, say-
19 ing; "Whom say the multitudes that I am?" They answered and said; "John the Baptist; but some *say*, "Elijah; and others *say*, that one of the old prophets
20 "is risen again." And he said unto them; "But "whom say Ye that I am?" Then Peter answered and
21 said; "The Christ of God." And he strictly charged them, and commanded *them* to tell no man that thing;
22 saying: "The Son of man must suffer many things, "and be rejected by the elders and chief-priests and "scribes, and be killed, and be raised the third day."
23 And he said to all; "If any *man* desire to come after "me, let him deny himself, and take up his cross,
24 "and follow me. For whosoever desireth to save his "life, shall lose it: but whosoever shall lose his life for
25 "my sake, he shall save it. For what is a man pro-"fited, if he gain the whole world, and lose [or forfeit,]
26 "himself? For whosoever shall be ashamed of me, and "of my words, of him the Son of man shall be ashamed,

16. *And blessed them.*] D. Codd. Lat. and Epiphanius read ἐπ' αὐτούς. He gave thanks, or praise, to God over them.

18. *Apart*] Apart from the people. See Mark iv. 10.

22. A severe rebuke of Peter is inserted by Matthew, c. xvi. 22, 23; and by Mark, c. viii. 32, 33. It is highly probable that Luke omits it, because his gospel had been revised by Paul, who once withstood Peter to his face. Gal. ii. 11.

25. *Or forfeit.*] The Greek words are a gloss; the explanatory word ζημιωθεὶς being borrowed from the two preceding gospels. They are omitted in Æth. See Bishop Pearce, and Wakefield.

CHAP. IX. " when he shall come in his own glory, and *in that of*
" *his* Father, and of the holy angels. But I tell you
27 " truly, There are some of those who stand here,
" who shall not taste of death till they have seen the
" kingdom of God."
28 And it came to pass about eight days after these
words, that he took with him Peter and John and James,
and went up a mountain to pray.
37 And on the next day, when they were come down
38 from the mountain, a great multitude met him. And,
behold, a man of the multitude cried out, saying;
" Master, I beseech thee, look upon my son: for he is
39 " mine only child. And, behold, a spirit taketh him,
" and it suddenly crieth out; and it convulseth him so
" that he foameth, and, bruising him, hardly departeth
40 " from him. And I besought thy disciples to cast it
41 " out; but they were not able." And Jesus answered
and said; " O unbelieving and perverse generation,
" how long shall I be with you, and endure you? Bring
42 " thy son hither." And as he was now coming near,
the demon dashed him on the ground, and at the same
time convulsed him. Then Jesus rebuked the unclean
spirit, and cured the child, and delivered him to his
43 father. And all were amazed at the mighty power of
God.

But while all wondered at all the things which Jesus
44 did, he said to his disciples; " Let these words sink
" down into your ears: for the Son of man is about to
45 " be delivered up into the hands of men." But they
understood not this matter, and it was hidden from
them, so that they did not perceive it: and they feared
to ask him of this matter.
46 And there arose a reasoning among them, which of
47 them should be greatest. And Jesus perceived the
thought of their heart, and took a little child, whom
48 he set by him; and said unto them; " Whosoever shall
" receive this little child in my name, receiveth me;

CHAP. IX. "and whosoever shall receive me, receiveth him who
" sent me: for he that is least among you all, he shall
" be great."

49 Then John spake, and said; "Master, we saw one
" casting out demons in thy name; and we forbad him,
50 " because he followeth not us." And Jesus said unto
him: "Forbid *him* not: for he that is not against
" you, is for you."

51 Now it came to pass when the days were fulfilled that
he should be received up, that he stedfastly set his
52 face to go to Jerusalem; and sent messengers be-
fore him: and they went and entered into a town of
53 the Samaritans, to make ready for him: but they did
not receive him, because his face was *that of one* going
54 to Jerusalem. And when his disciples, James and John,
saw this, they said; "Master, wilt thou that we com-
" mand fire to come down from heaven, and consume
55 " them, even as Elijah did?" But he turned, and re-
56 buked them. And they went to another town.

57 It also came to pass as they were going on the way,
that a certain *man* said to him; "[Sir,] I will follow
58 " thee whithersoever thou goest." And Jesus said unto
him; "The foxes have holes, and the birds of the air
" *have* roosts; but the Son of man hath not where to
" rest *his* head."

59 He said also to another; "Follow me." But he
said; "Sir, suffer me to go first and bury my father."
60 And [Jesus] said unto him; "Let the dead bury their
" dead: but go Thou and proclaim the kingdom of
" God."

61 And another also said, "Sir, I will follow thee; but
" suffer me first to bid those farewel that are in mine

51. *That he should be received up.*] Into heaven: which assumption was to be preceded by his crucifixion. Probably this event happened as Jesus was going up to the feast of Dedication, three months before his crucifixion.

CHAP. IX. 62 "house." But Jesus said unto him: "No man who "hath put his hand to the plough and looketh back, is "fit for the kingdom of God."

CHAP. X.

1 NOW after these things, the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he himself was about
2 to come. He said therefore unto them; "The harvest "indeed *is* plenteous, but the labourers *are* few: pray "ye therefore the Lord of the harvest, that he would
3 "send forth labourers into his harvest. Depart: be-
4 "hold, I send you as lambs amidst wolves. Carry "neither purse, nor bag, nor sandals: and salute no
5 "man on the way. And into whatsoever house ye
6 "enter, first say; 'Peace *be* to this house.' And if "*the* son of peace be there, your peace shall rest upon
7 "it: but if not, it shall turn back to yourselves. And "remain in the same house, eating and drinking such "things as they give: for the labourer is worthy of his
8 "hire. Go not from house to house. And into what-"soever city ye enter, and they receive you, eat such
9 "things as are set before you. And cure the sick that "are therein; and say unto them; 'The kingdom of
10 'God draweth near unto you.' But into whatsoever "city ye enter, and they receive you not, go forth into
11 "the streets of it, and say; 'Even the dust, which 'cleaveth to us from your city, we wipe off unto you: 'notwithstanding know this, that the kingdom of God

62. *Who hath put his hand to the plough.*] The man had been a convert; and a follower of Jesus.

And looketh back.] Hesiod's rule to the plougher, is, that he should not look about on his companions, but make a straight furrow. Elsner. Wetstein. See Opera et Dies: l. 444.

1. *Others also.*] Besides the twelve apostles.

4. *Salute no man on the way.*] A sign of haste, and of important business. 2 Kings iv. 29.

8. *Eat such things as are set before you.*] Not regarding the traditions of the Pharisees.

11. *Notwithstanding.*] Notwithstanding your rejection of us.

CHAP. X. draweth near unto you.' I say unto you; It shall
" be more tolerable in the *great* day for Sodom, than
12 " for that city.
13 " Alas for thee, O Chorazin! Alas for thee, O
" Bethsaida! for if the mighty works which have been
" done in you had been done in Tyre and Sidon, they
" would have repented long ago, sitting in sackcloth
14 " and ashes. But it shall be more tolerable for Tyre
15 " and Sidon at the judgement, than for you. And thou,
" Capernaum, which art exalted to heaven, shalt be
" brought down to the grave.
16 " He that heareth you, heareth me; and he that
" despiseth you, despiseth me; and he that despiseth
" me, despiseth him that sent me."
17 And the seventy returned with joy, saying; " Master,
" even the demons are subject to us through thy name."
18 And he said unto them; " I beheld Satan fallen from
19 " heaven, as lightning. Behold, I give you power to
" tread on serpents and scorpions, and over all the
" strength of the enemy; and nothing shall by any
20 " means hurt you. Notwithstanding, in this rejoice not,
" that the spirits are subject unto you; but rejoice that
21 " your names are written in heaven." In that hour
Jesus greatly rejoiced in spirit, and said; " I praise
" thee, O Father, Lord of heaven and earth, that
" though thou hast hidden these things from the wise
" and understanding, yet thou hast revealed them to
" babes: yes, Father; for so it hath seemed good in
22 " thy sight. All things have been delivered to me by
" my Father: and none knoweth who the Son is,
" but the Father; and who the Father is, but the

18. *As lightning.*] Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing.

19. *Hurt you.*] The Greek word has this sense eight times in Rev. See ii. 11. v. 6. &c.

20. *Rejoice not.*] So much.

That your names are written in heaven.] In consequence of your obedience to my precepts.

CHAP. X. "Son, and *he* to whom the Son chooseth to reveal
"*him.*" And he turned to *his* disciples, and said
23 privately; "Blessed *are* the eyes which see the things
24 "that ye see. For I tell you, that many prophets and
"kings have desired to see the things which ye see, and
"have not seen *them;* and to hear the things which ye
25 "hear, and have not heard *them.*" And, behold, a
certain teacher of the law rose up, tempting him, and
saying; "Master, what shall I do to inherit everlasting
26 "life?" And *Jesus* said unto him; "What is written in
27 "the law? how readest thou?" And he answered and
said; "Thou shalt love the Lord thy God with all
"thine heart, and with all thy soul, and with all thy
"strength, and with all thy mind: and thy neighbour
28 "as thyself." Then *Jesus* said unto him, "Thou hast
"answered rightly: do this, and thou shalt live."
29 But he, desiring to justify himself, said to Jesus; "And
30 "who is my neighbour?" And Jesus replied and said;
"A certain *man* went down from Jerusalem to Jericho,
"and fell among robbers, who stripped him of his
"raiment, and laid strokes on *him,* and departed,
31 "having left *him* half dead. And by chance a certain
"priest came down that way; and, when he saw him,
32 "he passed by on the other side. In like manner a Levite

23. *Privately.*] Because he magnified the gospel-dispensation.

26. *In the law.*] This reference to the law was wise, and tended to conciliate our Lord's hearers.

27. *And with all thy mind.*] This clause is omitted in D. and Codd. Lat.

28. *Thou shalt live.*] Compare 2 Pet. i. 5—11.

29. *To justify himself.*] To make a display of his own righteousness, and adherence to the law.

30. *From Jerusalem to Jericho.*] The scene of this parable is with great propriety laid in the road from Jerusalem to Jericho, which was mountainous and very convenient for robbers. One pass is still called the mountain of blood, or the bloody road; a name probably acquired from the murders of passengers. Shaw's Travels, Note 2, p. 276. Priestley's Harmony.

32. *A Levite.*] One of the Levitical tribe, but not an actual attendant on the temple; and thus distinguished from those who were called priests. See John i. 19. On some occasions, the Levites showed a better disposition than the priests. See 2 Chron. xxix. 34.

CHAP. X. " also, when he reached the place, came and saw
" *him,* and passed by on the other side. But a certain
33 " Samaritan, as he journeyed, came where he was: and,
34 " when he saw him, he had compassion *on him,* and
" went to him, and bound up his wounds, pouring in
" oil and wine; and set him on his own beast, and
35 " brought him to an inn, and took care of him. And
" on the morrow, [when he departed,] he took out two
" denarii, and gave *them* to the host, and said unto him;
' Take care of him; and whatsoever thou spendest more,
36 ' when I come back I will repay thee.' Which then
" of these three thinkest thou to have been his neigh-
37 " bour who fell among the robbers?" And *the teacher of the law* said; " He who showed pity to him." Then said Jesus unto him; " Go, and do Thou in like
" manner."

38 And it came to pass, as they journeyed, that he entered into a certain town: and a certain woman,
39 named Martha, received him into her house. And she had a sister called Mary; who sat also at the feet of
40 Jesus, and heard his words. But Martha was harassed by much attendance, and came to him and said;
" Master, carest thou not that my sister hath left me to
" attend alone? command therefore that she help me."
41 And Jesus answered and said unto her; " Martha,
" Martha, thou art anxious, and troubled about many
42 " things: but there is one thing which is necessary: and

33. *A certain Samaritan.*] The Jews and Samaritans bore a religious hatred to each other. See John iv. 9. viii. 48.

34. *Oil and wine.*] Galen, Pliny, Theophrastus, and Columella mention oil and wine as good for wounds. See Wetstein. See also Isai. i. 6, and Bishop Lowth's note.

36. The Samaritan esteemed himself neighbour to the wounded Jew, whom even a priest and a Levite passed by. Do you esteem yourself such to every one whom you can relieve.

37. *He who showed pity to him.*] Some observe that a periphrasis is here used for the hateful name of Samaritan.

42. *But there is one thing which is necessary.*] The good part chosen by Mary; hearing and obeying my instructions.

CHAP. X. "Mary hath chosen the good part, which shall not be "taken from her."

CHAP. XI.

1 AND it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him; "Master, teach us to pray, as John also 2 "taught his disciples." And he said unto them; "When ye pray, say; Our Father, sanctified be thy 3 "name. Thy kingdom come. Give us day by day the 4 "food sufficient for us. And forgive us our sins; for "we also forgive every one who trespasseth against 5 "us. And bring us not into temptation." And he said unto them; "Which of you shall have a friend, "and shall go to him at midnight, and say to him; 6 'Friend, lend me three loaves: for a friend of mine is 'come to me from a journey, and I have nothing to set 7 'before him:' and he from within shall answer 'and 'say; 'Trouble me not: the door is now shut, and my 8 'children and I are in bed; I cannot rise and give thee?' "I say unto you: Even if he will not rise and give him, "because he is his friend, yet, because of his impor- "tunity, he will rise and give him as many *loaves* as he 9 "needeth. And I say unto you; Ask, and it shall be "given you; seek, and ye shall find; knock, and it 10 "shall be opened unto you. For every one that asketh, "receiveth; and *every one* that seeketh, findeth; and 11 "to him that knocketh, it shall be opened. Now if a

2—4. Codex Magdalenensis is one of the few MSS. which omit the interpolation from St. Matthew; a circumstance which redounds to its honour. Michaelis by Marsh, ii. 278.

5. *At midnight.*] It is common in the East to travel by night, on account of the heat in the day. Priestley, from Harmer, i. 468. See Mark xiii. 35. Harmer, iii. 241.

7. *Are in bed.*] In the same chamber. "It is usual for a whole family to sleep in the same room—through the East; they laying their beds on the ground.' Sir J. Chardin in Harmer. i. 165.

8. *Because of his importunity.*] God cannot be importuned; but frequently and earnestly to ask for his blessings becomes dependent creatures, and tends to make them fit objects of his goodness.

CHAP. XI.
" son shall ask bread from any of you that is a father,
" will he give him a stone? or if *he shall ask* a fish,
12 " will he for a fish give him a serpent? or if he shall
13 " ask an egg, will he give him a scorpion? If ye there-
" fore, being evil, know *how* to give good gifts unto
" your children; how much more will *your* heavenly
" Father give the Holy Spirit to those that ask him?"
14 And he was casting out a demon, and it was dumb. And it came to pass when the demon was gone out, that the dumb spake: and the multitudes wondered.
15 But some of them said; " He casteth out demons
16 " through Beelzebub, prince of the demons." And others trying *him*, sought of him a sign from heaven.
17 But he, knowing their thoughts, said unto them;
" Every kingdom divided against itself, is brought to
" desolation; and an house *divided* against an house,
18 " falleth. If Satan also be divided against himself, how
" can his kingdom stand? Because ye say that I cast
19 " out demons by Beelzebub. But if I by Beelzebub
" cast out demons, by whom do your sons cast them
20 " out? Wherefore they shall be your judges. But if I
" by the finger of God cast out demons, then the king-
" dom of God is come unto you.
21 " When a strong man armed guardeth his habitation,
22 " his goods are in peace: but when a stronger than he
" shall come upon him and overcome him, he taketh
" from him all his armour in which he trusted, and
" divideth his spoils.
23 " He that is not with me, is against me: and he that
" gathereth not with me, scattereth.

12. *A scorpion.*] There is a general resemblance between the body of a white scorpion and an egg; as there is between the objects mentioned in the foregoing verse. See Bishop Pearce and Priestley.

Dr. Owen refers to Bochart. Hieroz. pars. post iv. xxxix. col. 636. The words are, Ad scorpionis descriptionem pertinet corpus ovi figura, in quo caput ita conditum est ut vix emineat, et χηλαὶ sua cancrina brachia, &c.

16. Bishop Pearce and Dr. Campbell place this verse in a parenthesis. But see *v.* 29, 30, where our Lord takes notice of what is here asked from him.

CHAP. XI.

" When the unclean spirit is gone out of a man, he
" passeth through dry places, seeking rest; and, find-
24 " ing none, he saith; 'I will return to mine house
25 'whence I came out.' And when he cometh, he
26 " findeth *it* swept and set in order. Then he goeth and
" taketh to him seven other spirits more evil than him-
" self; and they enter in, and dwell there: and the last
" state of that man becometh worse than the first."

27 And it came to pass as he spake these things, that a certain woman of the multitude lifted up her voice, and said unto him; " Happy *is* the womb which bare thee,
28 " and the breasts which thou hast sucked." But he said; " Yea, rather, happy *are* they that hear the word
" of God and keep *it*."

29 And when the multitudes were gathered together about him, he began to say; " This is an evil genera-
" tion: it seeketh after a sign; and a sign shall not be
30 " given it, except the sign of the prophet Jonah. For
" as Jonah was a sign to the Ninevites, so will the Son
31 " of man also be to this generation. The queen of the
" south will rise in the judgement together with the
" men of this generation, and will condemn them: for
" she came from the ends of the earth to hear the
" wisdom of Solomon; and, behold, a greater than
32 " Solomon *is* here. The men of Nineveh will rise up
" in the judgement together with this generation, and
" will condemn it: for they repented at the preach-
" ing of Jonah; and, behold, a greater than Jonah *is*
" here.

33 " Now no man, when he hath lighted a lamp,
" putteth *it* in a secret *place*, or under a measure, but
" on a stand; that those who come in may see the light.

30. *A sign to the Ninevites.*] He was a sign and a wonder to them; not only on account of his preaching, but because Jonah's companions, or some who inhabited the coast of the Mediterranean, had testified to them his miraculous deliverance.

33. *A secret place.*] After κρυπτὴν we must understand χώραν, as τόπον after κρυπτόν.

CHAP. XI. "The lamp of the body is thine eye; when therefore
" thine eye is clear, thy whole body also is enlightened;
34 " but when *thine eye* is dim, thy body also is in dark-
35 " ness. Take heed therefore that the light which is in
36 " thee be not darkness. If thy whole body therefore
" *be* enlightened, having no part dark, the whole will
" be enlightened, as when a lamp enlighteneth thee by
" *its* brightness."
37 And as he spake, a certain Pharisee besought him to
dine with him: and he went in, and placed himself at
38 meat. And when the Pharisee saw *it*, he wondered
that *Jesus* had not first washed *his hands* before dinner.
39 Then the Lord said unto him; "Now ye Pharisees
" make clean the outside of the cup and of the dish;
" but the inside of you is full of rapine and malicious-
40 " ness. Ye inconsiderate, did not he who made the
41 " outside, make the inside also? But rather give *in*
" alms the things which ye have; and, behold, all
42 " things are clean unto you. But alas for you Phari-
" sees! for ye pay tithe of mint and rue and every herb,
" and pass over justice and the love of God: now these
" ought ye to have done, and not to leave the other
43 " undone. Alas for you Pharisees! for ye love the
" chief seats in the synagogues, and salutations in the
44 " market-places. Alas for you! for ye are as graves
" which appear not, and the men that walk over *them*

35. *The light which is in thee.*] The eye; and, metaphorically, the understanding.

The truth has been plainly declared to you: *v.* 33—36. But your understanding has been dark; and you have rejected the truth: *v.* 31, 32.

36. *As when a lamp enlighteneth thee by its brightness.*] Our Lord pursues the similitude in *v.* 33; where his open manner of teaching is compared to a lamp placed on a stand.

37. *Pharisee.*] He seems to have been one of our Lord's blasphemers; and to have invited him with an insidious design. Compare *v.* 15 with Matth. xii. 24.

44. *Graves which appear not.*] Not being whited by lime; but overgrown with herbs. See Matth. xxiii. 27; which words were spoken later in our Lord's ministry than these here recorded.

CHAP. XI. know *it* not." Then one of the teachers of the law
v. answered, and saith unto him; "Master, thus saying,
46 "thou reproachest us also." And he said; "Alas for
"you teachers of the law also! because ye lade men
"with burthens hard to be borne, and ye yourselves
"touch not the burthens with one of your fingers.
47 "Alas for you! because ye build the sepulchres of the
48 "prophets, and your fathers killed them. Ye there-
"fore bear witness that ye consent not to the deeds of
"your fathers: for they indeed killed them, and ye
49 "build [their] sepulchres. Wherefore also the wisdom
"of God hath said; 'I will send unto them prophets
'and apostles; and *some* of them they will kill, and
50 'persecute *others:* so that the blood of all the prophets
'which hath been shed from the foundation of the
51 'world, will be required from this generation: from
'the blood of Abel to the blood of Zachariah, who
'perished between the altar and the temple:' yes, I
"say unto you, it will be required from this generation.
52 "Alas for you, teachers of the law! for ye have taken
"away the key of knowledge: ye yourselves have
"not entered in, and those that were entering in ye
"have hindered."
53 And while he said these things unto them, the scribes
and the Pharisees began to be greatly incensed, and to
54 provoke him to speak of many things; laying wait
for him, *and* seeking to catch something out of his
mouth, [that they might accuse him.]

CHAP. XII.

1 AT which time, when many thousands of the multi-
tude were gathered together, so that they trode upon one

48. *Consent not.*] So D. and Codd. Lat. read.

49. *The wisdom of God hath said.*] The wise God hath decreed. Horace uses virtus Scipiadæ, et mitis sapientia Læli, for the two persons.

1. *Unto his disciples.*] In opposition to the multitudes: *v.* 1. So again *v.* 22.

Which is hypocrisy.] There is no authority for omitting this clause.

CHAP. another, he began to say unto his disciples; "First *of all*,
XII. "beware of the leaven of the Pharisees, which is hypo-
2 "crisy. But there is nothing covered, which shall not
"be revealed; or hidden, which shall not be known.
3 "Whatsoever things therefore ye have said in darkness,
"shall be heard in the light; and that which ye have
"spoken in the ear in closets, shall be proclaimed upon
"the house-tops.
4 "And I say unto you, my friends; Fear not those
"who kill the body, and afterward have no more which
5 "they can do. But I will warn you whom ye shall
"fear: Fear him that, after he hath killed, hath power
6 "to cast into hell; yes, I say unto you, Fear him. Are
"not five sparrows sold for two-pence? and yet not one
7 "of them is forgotten before God: but even the hairs
"of your head are all numbered. Fear not therefore:
"ye are of more value than many sparrows.
8 "I say also unto you; Whosoever shall confess me
"before men, him the Son of man also will confess be-
9 "fore the angels of God. But he who denieth me
"before men, shall be denied in the presence of the
10 "angels of God. And whosoever shall speak a word
"against the Son of man, it will be forgiven him; but
"unto him who blasphemeth against the Holy Spirit it
"will not be forgiven.
11 "And when ye are brought to synagogues, and to
"principalities and powers, take no anxious thought
"how or what ye shall speak in defence, or what ye
12 "shall say: for the Holy Spirit shall teach you in that
"hour what ye ought to say."
13 And one of the multitude said unto him; "Master,

But to Bishop Pearce, Dr. Owen, and Mr. Wakefield, it has the appearance of a gloss.

2. The words are here used in an extensive sense, as an argument against hypocrisy: whereas, Matth. x. 26, Mark iv. 22, Luke viii. 17, they are restrained to our Lord's doctrine. Accordingly, the expression in *v.* 3. is general; "Whatsoever things ye have said:" but Matth. x. 27. it is particular; "What I tell you."

CHAP. XII. "speak to my brother, that he divide *our* inheritance
"with me." And *Jesus* said unto him; "Man, who
14 "made me a judge or a divider over you?" And he
15 said unto them; "Take heed and beware of covetous-
"ness: for a man's life consisteth not in the abundance
16 "of the things which any one possesseth." And he
spake a parable unto them, saying; "The ground of a
17 "certain rich man brought forth plentifully: and he
"thought within himself, saying; 'What shall I do,
'because I have no place where I can store my crops?'
18 "Then he said; 'I will do this: I will take down my
'barns, and build greater; and there I will store all
19 'my produce and my goods. And I will say to my soul;
'Soul, thou hast many goods laid up for many years;
20 'take thine ease, eat, drink, be merry.' But God
"said unto him; '*Thou* inconsiderate man, this night
'thy soul shall be demanded from thee: then whose
21 'will the things be which thou hast provided?' So *is*
"he who layeth up treasure for himself, and is not rich
"toward God."

22 Then he said to his disciples; "Therefore I say unto
"you, Take no anxious thought for [your] life, what
"ye shall eat: nor for the body, with what ye shall be
23 "clothed. Life is more than food; and the body, than
24 "clothing. Observe the ravens, that they neither sow
"nor reap; which have neither store-house, nor barn;
"and yet God feedeth them. How much better are Ye
25 "than the fowls? Now which of you by taking anxious
26 "thought can add one cubit to his stature? If therefore
"ye be not able to do even that which is least, why take
27 "ye anxious thought for the rest? Observe how the

15. *A man's life.*] A man's happy life. As, Non est vivere, sed valere, vita. The construction is, ὅτι ἡ ζωὴ αὐτοῦ [i. e. ἀνθρώπου] οὐκ ἐστὶν ἐν τῷ [τοῦ] ἐκ τῶν ὑπαρχόντων αὐτῷ περισσεύειν τινί.

17. *Saying.*] Compare c. i. 63.

20. *Thy soul.*] That is, life. "The rich man's own expression is alluded to, and turned against him." Markland.

Shall be demanded.] Compare c. vi. 38. v. 48. and c. xvi. 9.

CHAP. XII. 28 29 30 31 32 33 34 35 36 37 38

" lilies grow: they neither labour nor spin; and yet I say
" unto you, Even Solomon in all his glory was not ar-
" rayed like one of these. But if God so clothe the herb,
" which to-day flourisheth in the field, and to-morrow
" is cast into the furnace; how much more *will he clothe*
" you, O ye of little faith? Wherefore seek not Ye what
" ye shall eat, or what ye shall drink, nor be ye tossed
" about *in mind*. For after all these things the nations
" of the world seek: and your Father knoweth that ye
" have need of these things. But seek the kingdom of
" God; and [all] these things shall be added unto
" you.
" Fear not, little flock: for it is your Father's good
" pleasure to give you the kingdom. Sell what ye have,
" and give alms: provide yourselves bags which grow
" not old, a treasure in the heavens which faileth not,
" where no thief approacheth, nor moth corrupteth.
" For where your treasure is, there will be your heart
" also.
" Let your loins be girded about, and *your* lamps
" burning: And be yourselves like men who are looking
" for their Master, when he will return from the mar-
" riage; that, when he cometh and knocketh, they
" may open to him immediately. Happy *are* those
" servants, whom *their* Master, when he cometh,
" shall find watching: verily I say unto you, that he
" will gird himself, and will make them place them-
" selves at meat, and will come and serve them. And
" if he shall come in the second watch, or come in the
" third watch, and find *them doing* thus, happy are

29. *Wherefore.*] Compare Matth. vi. 31. The Hebrew *vau* has this sense. Nold. § 49.

Nor be ye tossed about in mind.] Nor fluctuate, like a ship at sea. " Nec animi pendeatis." H. Stephens.

33. *Sell what ye have*, &c.] It is manifest that this precept is confined to the times when it was given. See the note on Matth. v. 39, 40.

37. He will show them great honour.

Gird himself.] See c. xvii. 8. He will prepare his dress for serving them.

CHAP. XII.
" those servants. Now ye know this, that if the Master
" of the house had known at what hour the thief would
39 " come, he would have watched, and would not have
40 " suffered his house to be broken into. Wherefore be
" Ye also ready; for the Son of man cometh at an hour
" when ye think not."
41 Then Peter said unto him: " Master, speakest thou
42 " this parable unto Us, or unto all likewise?" And
the Lord said; " Who then is that faithful and wise
" steward, whom *his* Master will place over his house-
" hold to give *them their* portion of food in due season?
43 " Happy *is* that servant, whom his Master, when he
44 " cometh, shall find doing thus. In truth I say unto
" you, that he will place him over all that he hath.
45 " But if that servant say in his heart, ' My Master de-
' layeth his coming;' and begin to strike the men-
" servants and the maid-servants, and to eat and drink
46 " and be drunken; the Master of that servant will come
" in a day when he looketh not for him, and in an hour
" of which he is not aware; and will cut him asunder,
" and will appoint him his portion with the unfaithful.
47 " And that servant, who knew his Master's will, and
" prepared not *himself*, nor did according to his will,
48 " shall be beaten with many *stripes*: but he who knew
" *it* not, and committed things worthy of stripes, shall
" be beaten with few *stripes*. And to whomsoever
" much hath been given, of him much shall be re-
" quired: and to whom men have trusted much, of
" him they will ask the more.
49 " I came to send fire on the earth; and what do I de-

42. Let all endeavour to be like a faithful and wise steward, &c.

48. *Who knew it not.*] Who knew it in a far inferior degree. Comp. Matth. xiii. 12.

49. *I came to send fire.*] The fire of persecution. See on Matth. x. 34.

The connection of the discourse is, There is need of vigilance: *v.* 35, &c. and of preparation: *v.* 47. For divisions and persecutions will prevail.

What do I desire, if it be already kindled?] I desire to be its first victim: *v.* 50.

CHAP. XII.
" sire, if it be already kindled? Now I have a baptism
" to be baptized with: and how am I straitened till it
51 " be accomplished! Suppose ye that I came to spread
" peace on earth? I say unto you, No; but only divi-
52 " sion. For henceforth five in one house will be divided,
53 " three against two, and two against three. *The* father
" will be divided against *the* son, and *the* son against
" *the* father; *the* mother against *the* daughter, and *the*
" daughter against *the* mother; *the* mother-in-law against
" her daughter-in-law, and *the* daughter-in-law against
" her mother-in-law."
54 And he said to the multitudes also: " When ye see
" a cloud rising out of the west, immediately ye say,
55 ' There cometh a shower;' and so it happeneth: and
" when *ye see* the south wind blow, ye say, ' There will
56 ' be heat:' and it happeneth. *Ye* hypocrites, ye can
" discern the appearance of the earth and of the sky:
57 " but how is it *that* ye do not discern this time? And
" why even of yourselves judge ye not what is right?
58 " For when thou goest with thine adversary to the
" magistrate, *while thou art* on the way, use *thine* endea-
" vour to be delivered from him; lest he drag thee
" away to the judge, and the judge deliver thee

50. *Now I have*, &c.] Six MSS. omit δὲ, which I have translated *now*, as if the meaning were: Now this is my desire. I have a baptism, &c.
A baptism.] He means his death. See Matth. xx. 22.
Straitened.] In spirit. How earnestly do I wish that I had finished my course!
Grotius, Bishop Pearce, and Randolph, View of our Saviour's Ministry, p. 218, point thus: " and what will I? I wish that it were already kindled. I have also a baptism," &c.
54. *The west.*] Dr. Shaw says that the westerly winds in the Holy Land are still generally attended with rain, but that the easterly winds are usually dry. Quarto: p. 239. Priestley. See also 1 Kings xviii. 43, 44.
55. *The south-wind.*] Le Bruyn tells us that there blew, when he was at Rama, a south-east wind, which coming from the desert beyond Jordan caused a great heat, and that it continued some days. Harmer. 1. 61. Priestley.
58. For calamity impends, as when an adversary alleges a crime.
Use thine endeavour.] The Greek seems to be a Latinism, answering to da operam. But Hermogenes uses the phrase. See Wetstein.

CHAP. XII.
59 "to the officer, and the officer cast thee into prison.
"I say unto thee, Thou shalt by no means depart
"thence, till thou hast paid the very last mite."

CHAP. XIII.
1 NOW there were present at that time some who told
Jesus of the Galileans, whose blood Pilate had mixed
2 with their sacrifices. And Jesus answered and said
unto them; "Suppose ye that these Galileans were
"sinners above all the Galileans, because they suffered
3 "such things? I say unto you, No: but, unless ye re-
4 "pent, ye will all perish in such a manner. Or those
"eighteen, upon whom the tower in Siloam fell, and
"killed them, think ye that they were transgressors
5 "above all men who dwelt in Jerusalem? I say unto
"you, No: but, unless ye repent, ye will all perish in
6 "like manner." He spake also this parable: "A cer-
"tain man had a fig-tree planted in his vineyard; and
7 "he came seeking fruit on it, and found none. Then
"he said to *his* vine-dresser; 'Behold, *these* three years
'I come seeking fruit on this fig-tree, and find none:
'cut it down; why doth it even take up the ground?'
8 "And he answered and saith unto him; 'Sir, suffer it
'*to remain* this year also, till I shall dig about it, and
9 'dung *it*: and if it bear fruit, *well*: but if not, after-
'ward thou mayest cut it down.'"
10 Now he was teaching in one of the synagogues on the
11 sabbath. And, behold, there was a woman that had a
spirit of infirmity eighteen years, and was bowed to-

59. *The very last mite.*] This may refer to the destruction by the Romans.

1. *Whose blood Pilate had mixed with their sacrifices.*] Whom Pilate had commanded to be slain while the priests were sacrificing.

5. *Perish in like manner.*] This refers to the impending calamities of the Roman war.

8. *Dig about it.*] Turn up the ground between the rows of trees, with an instrument drawn by oxen. Harmer, ii. 433. Vineyards near Aleppo are interspersed with figs. Ib.

11. *A spirit of infirmity.*] An infirmity supposed to be inflicted by an evil spirit.

CHAP. XIII. gether, and could in no wise raise *herself* up. And when Jesus saw her, he called *her* to him, and said
12 unto her; "Woman, thou art loosed from thine in-
13 "firmity." And he put *his* hands on her: and forth-
14 with she was made straight, and glorified God. And the ruler of the synagogue spake, being moved with indignation because Jesus had wrought a cure on the sabbath, and said to the multitude; "There are six "days in which *men* ought to work: in them therefore
15 "come and be cured, and not on the sabbath-day." The Lord therefore answered him, and said; "*Thou* hypo-"crite, doth not every one of you on the sabbath loose "his ox or *his* ass from the manger, and lead *him* away
16 "to water *him?* And ought not this woman, being a "daughter of Abraham, whom Satan hath bound, lo, "*these* eighteen years, to be loosed from this bond on
17 "the sabbath-day?" And as he said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things done by him.
18 He said also; "To what is the kingdom of God like?
19 "and to what shall I liken it? It is like a grain of "mustard-seed, which a man took and put in his "garden; and it grew, and became a great tree, and
20 "the fowls of the air lodged in it's branches." [And] again, he said; "To what shall I liken the kingdom of
21 "God? It is like leaven, which a woman took and "mixed with three measures of meal, till the whole was "leavened."
22 And he went through the cities and towns, teaching,
23 and journeying toward Jerusalem. Then one said unto him; "Master, are there few who will be saved?"

16. *Whom Satan hath bound.*] In the popular language of the Jews, diseases and infirmities were attributed to Satan. See Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20.

23. *Who will be saved.*] Who will place themselves in a state of salvation by embracing thy doctrine. Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15. That the question referred to the men of that generation, appears from *v.* 26. See Obs. 127.

CHAP. XIII. And he said unto them; "Strive to enter in by the
"strait door: for many, I say unto you, will seek to
24 "enter in, and will not be able; when once the Master
25 "of the house hath risen up, and hath shut the door,
"and ye begin to stand without, and to knock at the
"door, saying; 'Lord, Lord, open unto us.' But he
"will answer and say unto you; 'I know not whence
26 'ye are.' Then ye will begin to say; 'We have eaten
'and drunk in thy presence, and thou hast taught in
27 'our streets.' But he will say; 'I tell you, I know
'not whence ye are; depart from me, all *ye* workers of
28 'iniquity.' There will be weeping and gnashing of
"teeth, when ye shall see Abraham, and Isaac, and
"Jacob, and all the prophets, in the kingdom of God,
29 "and you *yourselves* removed out. And *men* shall come
"from the east and the west, and [from] the north and
"the south, and shall be guests in the kingdom of God.
30 "And, behold, there are last who will be first, and
31 "there are first who will be last." On the same day
some of the Pharisees came near, saying unto him;
"Go forth, and depart hence: for Herod desireth to
32 "kill thee." And he said unto them; "Go and tell
"that fox, Behold, I shall cast out demons, and I shall
"work cures to-day and to-morrow, and the third day
33 "I shall be perfected. However, I must needs *con-*
"*tinue my course* to-day and to-morrow; and depart the
"day following: for it cannot be that a prophet perish

24. *The strait door.*] It was so in those times; and led to persecution. But by *v.* 29, compared with Matth. viii. 11, it is intimated that many will be finally saved.

25. *Hath risen up.*] From supper. Beza. See John xiii. 4. xiv. 31.

But he will answer.] So καὶ is rendered, *v.* 27.

31. *Hence.*] From Galilee, which was Herod's tetrarchy.

32. *That fox.*] That crafty and cruel prince.

To-day and to-morrow.] For a short period of time.

I shall be perfected.] By my sufferings. Hebr. ii. 10. v. 9. vii. 28.

33. *Depart.*] That is, die. C. xxii. 22. The translation of this verse is agreeable to Syr. Æth. Ar. Pers. The words, *cast out demons and work cures*, are understood from *v.* 32.

CHAP. XIII.
out of Jerusalem. O Jerusalem, Jerusalem, that
killest the prophets, and stonest those that are sent
34 unto thee; how often would I have gathered thy
children together, as a hen *gathereth* her brood under
35 *her* wings! but ye would not. Behold, your habita-
tion shall be left by you. And I say unto you; Ye
shall not see me, till the time come when ye shall
say, 'Blessed *be* he that cometh in the name of the
Lord.'"

CHAP. XIV.

1 AND it came to pass when *Jesus* had entered, on the
sabbath, into the house of one of the rulers among the
2 Pharisees, to eat bread, that they watched him. And,
behold, there was before him a certain man, that had a
3 dropsy. Wherefore Jesus spake to the teachers of the
law and Pharisees, saying; "Is it lawful to work a
4 cure on the sabbath?" And they remained silent.
Then *Jesus* took *him*, and cured him, and sent him
5 away; and spake unto them, and said; "Which of
you shall have an ass or an ox fallen into a pit, and
will not immediately draw him out on the sabbath-
6 day?" And they could not answer him again to these
things.
7 Then he spake a parable to those that were invited,
when he marked how they chose out the chief places;
8 saying unto them; "When thou art invited by any *man*
to a marriage-feast, take not the chief place; lest a
more honourable man than thou be invited by him;
9 and he that invited thee and him come, and say to
thee; 'Give place to this man;' and then thou begin
10 to take the lowest place with shame. But when thou
art invited, go and take the lowest place; that, when
he who invited thee cometh, he may say unto thee;

35. See on Matth. xxiii. 38.

5. *An ass.*] For ὄνος many MSS. read υἱὸς, which is probably a corruption of ὄϊς.

CHAP. XIV. ‘Friend, go up higher:’ then thou wilt have honour
“ in the presence of those that are at meat with thee.
11 “ For every one that exalteth himself shall be humbled;
“ and he that humbleth himself shall be exalted.”
12 Then he said to him also that invited him; “ When
“ thou makest a dinner, or a supper, invite not thy
“ friends, nor thy brethren, nor thy kinsmen, nor *thy*
“ rich neighbours; lest they also invite thee again, and
13 “ a recompense be made thee. But when thou makest
“ a feast, invite the poor, the maimed, the lame, the
14 “ blind; and thou shalt be happy: (for they cannot
“ recompense thee;) for thou shalt be recompensed at
“ the resurrection of the righteous.”
15 And when one of those who were guests with *Jesus*
heard these things, he said unto him; “ Happy *is* he
16 “ who shall eat bread in the kingdom of God.” Then
Jesus said unto him; “ A certain man made a great
17 “ supper, and invited many; and sent his servant at
“ supper-time to say to those who were invited, ‘ Come,
18 ‘ for all things are now ready.’ And they all, with one
“ *consent*, began to excuse themselves. The first said
“ unto him; ‘ I have bought a field, and I must needs
‘ go and see it: I beseech thee have me excused.’
19 “ And another said; ‘ I have bought five yoke of
‘ oxen, and I go to try them: I beseech thee have me
20 ‘ excused.’ And another said; ‘ I have married a

12. *Invite not*, &c.] Invite not these always; invite not these so much. Rather prepare thy food for the poor, than feast the rich.

This precept is obeyed. in these times and countries, by sending food to the poor, or bestowing on them the means of providing it.

Faint traces remain of indiscriminate invitations to oriental feasts. See v. 23. Matth. xxii. 9. Prov. ix. 2, 3. Harmer, iii. 194. Dr. Pococke speaks of “ the admission of the poor to the tables of the great.” “ The Arabs never set by any thing that is brought to table—but call in their neighbours and the poor, and finish every thing.” An Arab prince will often dine in the street before his door, and call to all that pass, even beggars—who come and sit down.—” Harmer, ii. 125.

15. *In the kingdom of God.*] In the future kingdom of the Messiah.

18. *With one consent.*] Ἀπὸ μιᾶς, sc. γνώμης vel βουλῆς. Thus the Jews rejected the gospel.

CHAP. XIV.

wife; and therefore I cannot come.' So [that] servant
" came, and told his Master these things. Then the
21 " Master of the house was angry, and said to his
" servant; ' Go out quickly into the streets and lanes
' of the city, and bring in hither the poor, and the
22 ' maimed, and the lame, and the blind.' And the
" servant said; ' Sir, it is done as thou hast com-
23 ' manded, and still there is room.' And the Master
" said to the servant; ' Go out to the highways and
' hedges, and compel *men* to come in; that my house
24 ' may be filled. For I say unto you, that none of those
' men who were invited shall taste of my supper.'"
25 And great multitudes went with him: and he turned
26 and said unto them; " If any *man* come to me, and
" hate not his father, and mother, and wife, and chil-
" dren, and brethren, and sisters, and even his own life
27 " also, he cannot be my disciple. And whosoever doth
" not bear his cross, and come after me, cannot be my
28 " disciple. For which of you, intending to build a
" tower, sitteth not down first, and computeth the ex-
29 " pense, whether he have *sufficient* to complete *it?* Lest
" perhaps, after he hath laid the foundation, and is not
" able to finish *it*, all that behold *it* begin to deride him,
30 " saying; ' This man began to build, and was not able
31 ' to finish.' Or what king, going to make war against
" another king, sitteth not down first, and consulteth
" whether he be able with ten thousand to meet him
" who cometh against him with twenty thousand?
32 " Else, while he is yet far off, he sendeth an embassy,

21. *The poor*, &c.] Publicans, harlots, Samaritans, gentiles.

23. *Compel.*] Persuade, entreat, importune. The Greek word is used of moral compulsion, Matth. xiv. 22. Mark vi. 45. Acts xxviii. 19. 2 Cor. xii. 11. See also Gal. ii. 3, 14. vi. 12. and a like word Luke xxiv. 29. Acts xvi. 15.

The verse refers to sending the Apostles, &c. to preach every where.

26. *Hate not.*] Be not ready to forsake: see *v.* 33: and thus seem to neglect or hate. See Matth. x. 37.

28. Coming to me is an important matter, requiring forecast. For &c.

CHAP. XIV.
" and asketh conditions of peace. In like manner then,
" whosoever among you biddeth not farewel to all his
33 " substance, he cannot be my disciple.
34 " Salt *is* good: but if the salt have lost its savour,
35 " with what shall it be seasoned? It is not fit for the
" land, or for the dunghill; *but men* cast it out. He that
" hath ears to hear, let him hear."

CHAP. XV.
1 THEN all the publicans and sinners drew near unto
2 *Jesus* to hear him. And the Pharisees and the scribes
murmured, saying; " This *man* receiveth sinners, and
" eateth with them."
3 And he spake this parable unto them, saying;
4 " What man among you, having an hundred sheep, if
" he lose one of them, doth not leave the ninety and
" nine in the desert, and go after that which is lost,
5 " until he find it? And when he hath found *it*, he
6 " layeth *it* on his shoulders rejoicing. And when he
" cometh home, he calleth together *his* friends and
" neighbours, saying unto them; 'Rejoice with me;
7 'for I have found my sheep which was lost.' I say
" unto you that, in like manner, joy will be in heaven
" over one sinner who repenteth, more than over
" ninety *and* nine righteous persons, who need no re-
" pentance.
8 " Or what woman, having ten pieces of silver, if she
" lose one piece, doth not light a lamp, and sweep the

33. *Biddeth not*, &c.] " Is not ready to forsake, &c. if so required, in order to follow me, and after my death to propagate my religion:" circumstances confined to that age.

34. And whosoever is my disciple, and a teacher of my gospel, must act suitably. He is the salt of the earth.

35. It is neither fit to be put on the land, nor to be mixed with manure: but it is cast out as useless, or to repair the highways. Matth. v. 13.

1. *All the publicans*, &c.] Many of them.

7. " This is all human nature. Regular obedience is more pleasing to the angels. But here greater joy is excited, something more like human affection and perturbation, though not so much sedate happiness." Jortin's Sermons, vi. 168, 9.

CHAP. XV.

"house, and seek carefully until she find *it?* And
"when she hath found *it*, she calleth together *her*
9 "friends and *her* neighbours, saying; 'Rejoice with
'me; for I have found the piece which I had lost.'
10 "In like manner, I say unto you, there is joy in the
"presence of the angels of God over one sinner who
"repenteth."
11 He said also; "A certain man had two sons: and
12 "the younger of them said to *his* father; 'Father, give
'me the portion of goods which falleth *to my share.*'
13 "And he divided unto them *his* substance. And, not
"many days after, the younger son gathered all to-
"gether, and went into another country, and there
14 "wasted his substance *by* living dissolutely. And when
"he had spent all, a great famine arose in that land;
15 "and he began to be in want. And he went and joined
"himself to a citizen of that country; who sent him
16 "into his fields to feed swine. And he desired to fill his
"belly with the husks which the swine ate: and yet
17 "no man gave him *food.* Then he came to himself, and
"said; 'How many of my father's hired servants have
'abundance of food, and I perish here with hunger!
18 'I will arise and go to my father, and will say unto
'him; Father, I have sinned against heaven, and in thy
19 'sight: I am no more worthy to be called thy son:
20 'make me as one of thine hired servants.' Then he
"arose, and went to his father. But when he was yet
"far off, his father saw him, and had compassion *on*
"*him*, and ran, and fell on his neck, and kissed him.

11—32. This parable shows how graciously God receives sinners: *v.* 2: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant.

15. *To feed swine.*] A most hateful employment to a Jew, by whose law those animals were unclean.

16. *He desired*, &c.] He had a desire to eat such unnatural food as the pods or shells of pulse: and yet, though his hunger was so excessive, none gave him food.

19. *I am*, &c.] Καὶ is omitted in MSS. and verss. here, and *v.* 21. The asyndeton is more pathetic.

CHAP. XV.
" And the son said unto him; ' Father, I have sinned
' against heaven, and in thy sight: and am no more
21 ' worthy to be called thy son: make me as one of thine
22 ' hired servants.' But the father said to his servants;
' Bring forth the best robe, and clothe him with it: and
23 ' put a ring on his hand, and sandals on *his* feet. And
' bring the fatted calf, and kill *it*: and let us eat and
24 ' be joyful: for this my son was dead, and is alive
' again; [and] was lost, and is found.' And they
25 " began to be joyful. Now his elder son was in the
" field; and, as he came and drew near to the house,
26 " he heard music and dancing. Then he called to
" him one of the servants, and inquired what these
27 " things meant. And *the servant* said unto him; ' Thy
' brother is come; and thy father hath killed the fatted
28 ' calf, because he hath received him in health.' And
" he was angry, and would not go in: his father there-
29 " fore came out, and entreated him. And he answered
" and said to *his* father; ' Lo, these many years I have
' served thee, nor have I at any time transgressed thy
' commandment: and yet thou never gavest me a kid,
30 ' that I might be joyful with my friends: but when this
' thy son came, who hath devoured thy substance with
31 ' harlots, thou hast killed for him the fatted calf.' " And
" *his father* said unto him; ' Son, thou art always with
32 ' me, and all that I have is thine. But it was right
' that we should be joyful and glad: for this thy brother

21. The clause, " Make me as one of thine hired servants," as *v.* 19, is well supported by the authorities in Wetstein, to which Æth. should be added. Thus the repetition is made complete, according to the manner of the best antient writers.

22. To the authorities for the animated reading, " Bring forth quickly," add vers. Syr. Hieros. Adler: p. 182.

30. *This thy son.*] This is angry language. He does not say, " this my brother."

Thy substance.] An exaggerating circumstance. He does not say, " *his* substance."

32. *This thy brother.*] The father does not say " this my son," but suggests the endearing relation of brother.

CHAP. XV. ‘ was dead, and is alive again; and [was] lost, and is ‘ found.’”

CHAP. XVI.

1 AND *Jesus* said also to his disciples; “ There was a
“ certain rich man that had a steward; who was accused
2 “ to him that he wasted his substance. And he called
“ *the steward*, and said to him; ‘ How is it that I hear
‘ this of thee? give an account of thy stewardship: for
3 ‘ thou canst be no longer steward.’ Then the steward
“ said within himself: ‘ What shall I do? for my
‘ master taketh away from me *my* stewardship: I can-
4 ‘ not dig, to beg I am ashamed. I am resolved what
‘ to do; that, when I am put out of the stewardship, I
5 ‘ may be received into their houses.’ So he called to
“ him every one of his master’s debtors, and said to the
“ first; ‘ How much owest thou to my master?’ And
6 “ he said; ‘ An hundred vessels of oil.’ And *the*
“ *steward* said to him; ‘ Receive *back* thy bill, and
7 ‘ sit down quickly, and write fifty.’ Then he said to
“ another; ‘ And how much owest Thou?’ And
“ he said; ‘ An hundred measures of wheat.’ And
“ *the steward* saith to him; ‘ Receive *back* thy bill, and
8 ‘ write eighty.’ And *his* master commended the unjust
“ steward, because he had done prudently: for the sons
“ of this world are more prudent in their generation than
9 “ the sons of light. And I say unto you; Make to

8. *His master commended.*] He commended the prudence of the expedient; though he could not but condemn its dishonesty.

The unjust steward.] Here our Lord censures the steward by pronouncing him unjust; and in the following clause he again censures him as solely intent on the affairs of this life.

For the sons of this world, &c.] For in truth worldly-minded men are more prudent in their secular concerns, than heavenly-minded men are in their eternal concerns.

One lesson therefore, taught by this parable, is; Be as wise in matters of a spiritual nature, as worldly men are in matters of a temporal nature.

In their generation.] Among the men of their time. Are a wiser generation of men.

9. *And I say unto you,* &c.] What follows is therefore the main scope

CHAP. XVI.

" yourselves friends of unjust wealth; that, when ye
" fail, they may receive you into everlasting habita-
" tions.

10 " He that is faithful in a very little, is faithful in
" much also; and he that is unjust in a very little, is
11 " unjust in much also. If therefore ye have not been
" faithful in unjust wealth, who will entrust you with
12 " true *wealth?* And if ye have not been faithful in that
" which will be another's, who will give you that which
" is your own?

13 " No domestic can serve two masters: for either he
" will hate the one, and love the other; or he will hold
" to the one, and despise the other. Ye cannot serve
" God and wealth."

14 And the Pharisees also, who were covetous, heard
15 all these things; and they scoffed at him. And he said
unto them; " Ye are they who justify yourselves before
" men; but God knoweth your hearts: for that which
" is high *in esteem* among men, is abomination in the
" sight of God.

of the parable. " As the unjust steward made to himself friends of his Master's substance; so do you, my disciples, in all ages, make to yourselves friends of such wealth as you have, by using it faithfully and beneficently."

Friends.] Make God and me your friends.

Of unjust wealth.] Mammon is a Syriac word for riches; which may be called unjust, because they are often obtained by injustice, and minister to injustice. Improbæ crescunt divitiæ. Hor. Others render, *uncertain* or *deceitful* riches; because of the opposition *v.* 11.

When ye fail.] When ye die. Another reading is ἐκλίπῃ, " when these riches fail."

They may receive you.] These friends. Or render, " ye may be received." See c. xii. 20.

10—12. Observe how our Lord inculcates fidelity in acquiring and dispensing wealth; as if he guarded his disciples against imitating the injustice of the steward in the parable.

12. *Which will be another's.*] Which is not a lasting property.

13. The connection is. 10—12. Be faithful stewards of wealth. 13. Take care also that ye be not enslaved to it.

14. *Who were covetous.*] 1—13. The discourse was addressed to our Lord's disciples: *v.* 1: but the ground of it was the covetousness of the Pharisees, who were within hearing.

15. Our Lord reproves the ostentation of the Pharisees.

CHAP. XVI.
" The law and the prophets *were* until John: from
" that time the kingdom of God is preached, and
16 " every one presseth into it. But it is easier for heaven
17 " and earth to pass away, than that one tittle of the law
" should fail.
18 " Whosoever putteth away his wife, and marrieth
" another, committeth adultery: and whosoever mar-
" rieth her that is put away from *her* husband com-
" mitteth adultery.
19 " Now there was a certain rich man who was clothed
" in purple and fine linen, and feasted sumptuously
20 " every day: and there was a certain beggar, named
" Lazarus, that was laid at his porch, full of sores;
21 " and desiring to be fed with the crumbs which fell from
" the rich man's table: moreover, the dogs also came
22 " and licked his sores. And it came to pass that the
" beggar died, and was carried by the angels into
" Abraham's bosom. The rich man also died, and was
23 " buried. And in the unseen state he lifted up his
" eyes, being in torments, and beholdeth Abraham at
24 " a distance, and Lazarus in his bosom: and he cried
" out, and said; 'Father Abraham, have pity on me,
' and send Lazarus, that he may dip the tip of his
' finger in water, and cool my tongue; for I am pained
25 ' in this flame.' But Abraham said; ' Son, remem-
' ber that thou in thy life-time didst receive thy good

16. He turns their attention to the gospel, and its many converts. See Matth. xi. 12.

17. The gospel, though it supersedes the law, yet fulfils it.

18. The gospel improves the precepts of the law.

These four verses contain the heads of our Lord's discourses to the Pharisees: the general topics of which, and not the whole of them, are often elsewhere given by the evangelists.

19. *Rich man.*] This parable was introduced on account of the opulence and avarice of the Pharisees. See *v.* 14.

22. *Into Abraham's bosom.*] To recline there at a heavenly banquet. See John xiii. 25.

23, 24. The circumstances mentioned in these verses are ornaments of the parable, which are not to be understood literally.

CHAP. XVI.
'things, and Lazarus in like manner evil things: but
'now he is comforted, and thou art pained. And, be-
26 'sides all this, between us and you a great gulf is fixed:
'so that they who would go hence to you, are not able;
'nor can they pass to us, who *would come* thence.'
27 "Then he said; 'I beseech thee therefore, father,
'that thou wouldest send him to my father's house;
28 'for I have five brethren; that he may testify to them,
'lest they also come into this place of torment.'
29 "Abraham saith unto him; 'They have Moses and
30 'the prophets; let them hear these.' And he said;
'Nay, father Abraham: but if one go to them from
31 'the dead, they will repent.' Then *Abraham* said
"unto him; 'If they hear not Moses and the pro-
CHAP. XVII.
'phets, they will not be persuaded, even if one rise
'again from the dead.'"

1 *Jesus* said also to *his* disciples; "It is impossible
"that causes of offending should not come: but alas
2 "*for him* through whom they come! It were better for
"him that an upper millstone were hanged about his
"neck, and he were cast into the sea, than that he
3 "should cause one of these little ones to offend. Take
"heed to yourselves.
"Now if thy brother trespass [against thee], rebuke
4 "him: and, if he repent, forgive him. And if he
"trespass against thee seven times *in* a day, and seven
"times *in* a day turn again, saying, 'I repent;' thou
"shalt forgive him."
5 And the apostles said to the Lord; "Increase our

31. This is a prophecy of what would happen with respect to himself; and a declaration that the unbelief of the Pharisees was incurable.

2. *Little ones.*] Probably our Lord pointed to young children who believed in him. See Matth. xviii. 6.

3, 4. These verses, and the two former, seem to contain detached general heads of discourse, enlarged on by our Lord on occasions not stated by Luke.

3. *Take heed to yourselves.*] Beware of an implacable disposition. But some join these words with the foregoing verse.

5. *Our faith.*] With respect to working miracles.

CHAP. XVII.
" faith." And the Lord said; " If ye had faith as a
" grain of mustard-seed, ye might say to this sycamine-
6 " tree, ' Be thou rooted up, and be thou planted in the
7 ' sea;' and it should obey you. But which of you,
" having a servant plowing or feeding cattle, will im-
" mediately say to him when he is come from the field;
8 ' Go, and place thyself at meat?' and will not rather
" say unto him; ' Make ready whereon I may sup, and
' gird thyself, and serve me, till I have eaten and
' drunken; and afterward thou thyself shalt eat and
9 ' drink?' Doth he thank that servant, because he did
" the things which were commanded *him?* I suppose
10 " not. So likewise Ye, when ye shall have done all
" those things which are commanded you, say; ' We
' are unprofitable servants: for we have done what we
' ought to have done.' "
11 And it came to pass, as he journeyed to Jerusalem,
12 that he went through Samaria and Galilee. And as he
entered into a certain town, there met him ten men
13 that were lepers, who stood afar off: and they lifted
up *their* voices, saying; " Jesus, Master, have pity on
14 " us." And, when he saw *them*, he said unto them;
" Go, show yourselves to the priest." And it came to
pass that, as they were going, they were cleansed.
15 And one of them, when he saw that he was cured,
16 turned back, glorifying God with a loud voice; and
fell on *his* face at *Jesus's* feet, giving him thanks: and
17 he was a Samaritan. And Jesus answered and said;

6. *This sycamine-tree.*] Pointing to one in view. Dr. Shaw says, Travels, p. 435, that this is one of the common timber-trees of the Holy Land; and that, from having a larger and more extensive root than most other trees, it is alluded to as the most difficult to be rooted up. Priestley's Harmony.

7—10. But, notwithstanding faith and its consequences, and notwithstanding obedience to my commands, still ye should be humble.

7. Some point thus, Go immediately, &c.

9. *Doth he thank.*] See 1 Tim. i. 12.

I suppose not.] See the authorities for omitting this clause.

10. *Unprofitable.*] Of no use, or estimation, in the sight of God: though the goodness of God is such that he vouchsafes to regard you.

CHAP. XVII.
"Were there not ten cleansed? but where *are* the nine?
"Not any are found that have returned to give glory
18 "to God, except this stranger." Then *Jesus* said
19 unto him; "Arise, depart: thy faith hath restored
"thee."
20 Now having been asked by the Pharisees, when the kingdom of God was to come, *Jesus* answered them and said; "The kingdom of God cometh not with out-
21 "ward show. Nor will *men* say, Lo *he is* here! or,
"Lo, *he is* there! for, lo, the kingdom of God is
"among you."
22 Then he said to the disciples; "The days will come
"when ye shall desire to see one of the days of the Son
23 "of man, and will not behold it. And *men* will say to
"you; 'Lo, *he is* here!' or, 'Lo, *he is* there:' go not
24 "after *them*, nor follow *them*. For as the lightning
"which lighteneth out of the one *part* under heaven,
"shineth to the other *part* under heaven; so will the
25 "Son of man be in his day. But first he must suffer
"many things, and be rejected by this generation.
26 "And as it was in the days of Noah, so will it be also
27 "in the days of the Son of man. They ate, they
"drank, they married wives, they were given in mar-
"riage; until the day when Noah entered into the ark,
28 "and the flood came, and destroyed *them* all. In like
"manner as it was also in the days of Lot: they ate,
"they drank, they bought, they sold, they planted,
29 "they built; but on the day when Lot went out of
"Sodom, it rained fire and brimstone from heaven, and
30 "destroyed *them* all: thus it will be, in the day when

19. *Arise.*] He had fallen at Jesus's feet: *v.* 16.
21. *With outward show.*] The cause of *observation*.
Lo, he is, &c.] Christ. See Matth. xxiv. 23. Mark xiii. 21.
Among you.] In the midst of you. It is now erecting: I am now preaching it.
22. *The days will come.*] He refers to the war with the Romans.
One of the days, &c.] Such peaceable times as ye now see.
24. *In his day.*] When he takes vengeance on the Jews by the Romans. Compare *v.* 30.

CHAP. XVII.
" the Son of man is revealed. In that day, whoever
" shall be on the house-top, and his goods in the house,
31 " let him not come down to take them away; and, in
" like manner, let not him that is in the field turn back.
32 33 " Remember Lot's wife. Whoever shall seek to save his
" life, shall lose it; and whoever shall lose his life,
34 " shall preserve it. I say unto you, In that night
" two *men* will be on one bed; one will be taken, and
35 " the other will be left. Two *women* will be grinding
" together; one will be taken, and the other left."
37 And they answered and say unto him; " Where,
" Master?" And he said unto them; " Where the
CHAP. XVIII.
" body *is*, thither the eagles will be gathered to-
" gether."
1 And he spake a parable also unto them *to this end*,
that they ought to pray always, and not to be weary:
2 saying; " In a certain city there was a judge, who
3 " feared not God, nor regarded man: and there was a
" widow in that city; who came to him, saying;
4 ' Judge my cause against mine adversary.' And he
" would not for a time: but afterward he said within
5 " himself; ' Though I fear not God, nor regard man;
' yet, because this widow giveth me trouble, I will
' judge her cause; lest by her continual coming she tire
6 ' me.' " And the Lord said; " Hear what the unjust
7 " judge saith. And will not God execute judgement
" in behalf of his own elect, who cry unto him day and
" night? and will he be slow in their cause? I say unto

31. *Let him not come down*, &c.] But hastily escape by the outer stairs.

33. *Seek to save*, &c.] By adhering to the Jewish rulers, and continuing in Jerusalem.

Shall lose his life.] In appearance; by believing in me, and flying from that devoted city.

1. *Unto them.*] The disciples. C. xvii. 22.

Always.] Often, habitually. Eph. v. 20. Phil. iv. 4. 2 Thess. i. 11.

7. *And will not God*, &c.] Deus ille justus, ille misericors, annon arcebit injuriam, non ab iis quos contemnit, sed quos diligit, non ab iis qui molestiam ipsi exhibent, sed quorum preces magni æstimat? Grot.

CHAP. XVIII. you, He will speedily execute judgement in their behalf. Nevertheless, when the Son of man cometh,
8 will he find faith in the land?"
9 And he spake this parable also to some who trusted in themselves that they were righteous, and despised
10 others; "Two men went up into the temple to pray;
11 the one a Pharisee, and the other a publican. The Pharisee stood by himself, and prayed thus; 'God, I
12 thank thee that I am not as other men *are*, oppressors, unjust, adulterers, or even as this publican. I fast twice in the week; I pay tithes of all that I possess.'
13 But the publican, standing at a distance, would not even lift up his eyes to heaven, but smote upon his
14 breast, saying; 'God be merciful to me a sinner.' I say unto you, This man went down to his house justified, and not the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."
15 And some brought unto him infants also, that he might touch them: but when *his* disciples saw *it*, they
16 rebuked them. But Jesus called the *infants* unto him, and said; "Suffer the little children to come unto me, and forbid them not; for of such-like is the kingdom

And will he be slow, &c.] Et in eorum causa lentus est? see Grot. and read μακροθυμεῖ, which is the present tense for the future. See c. xix. 8.

8. *Speedily.*] By the destruction which the Romans will bring on the Jewish nation, before the present race of men passes away.

The beginning of this chapter is therefore connected with the close of the foregoing.

Will he find faith.] Will he find many faithful persons, many who will endure to the end, and thus preserve themselves in the land of Judea? Such will be few.

11. *By himself.*] The common rendering is vindicated, Bowyer, 4to. Others who render, "stood by himself and prayed," consider this as a circumstance which heightens the pride of the Pharisee.

12. *Twice in the week.*] It is said by learned men that these fasts were observed by the Jews on the second day of the week, because Moses then ascended mount Sinai; and on the fifth, because he then descended on account of the worship paid to the golden calf. Wolfius.

14. *Justified.*] Considered as righteous.

CHAP. XVIII.
" of God. Verily I say unto you; Whosoever shall
" not receive the kingdom of God as a little child, he
17 " can by no means enter therein."
18 And a certain ruler asked him, saying; " Good
" Master, what shall I do to inherit everlasting life?"
19 And Jesus said unto him; " Why callest thou Me
" good? *there is* none good, but one, *that is*, God.
20 " Thou knowest the commandments; ' Do not commit
' adultery: Do no murther: Do not steal: Do not
' bear false witness: Honour thy father and [thy]
21 ' mother.' And he said; " All these things I have
22 " kept from my youth." And when Jesus heard these
words, he said unto him; " Still thou needest one
" thing: Sell all which thou hast, and distribute to the
" poor; and thou shalt have treasure in heaven: and
23 " come, follow me." But when *the ruler* heard this, he
24 was much grieved: for he was very rich. And when
Jesus saw that he was much grieved, he said; " With
" what difficulty will those that have riches enter into
25 " the kingdom of God! For it is easier that a camel
" should go through the eye of a needle, than that a
" rich man should enter into the kingdom of God."
26 And those that heard *it* said; " Who then can be
27 " saved?" But he said; " The things which are im-
28 " possible with men, are possible with God." Then
Peter said; " Lo, We have left all, and followed thee."
29 And he said unto them; " Verily I say unto you, there
" is no man that hath left house, or parents, or brethren,
" or wife, or children, for the sake of the kingdom
30 " of God, who shall not receive much more in this
" present time, and in the world to come everlasting
" life."
31 Then he took unto him the twelve, and said unto
them; " Behold we are going up to Jerusalem, and all
" things that are written by the prophets will be accom-

18. *Ruler.*] A member of the Jewish Council, or Sanhedrim.

CHAP. XVIII.
plished in the Son of man. For he will be delivered
up to the gentiles, and derided, and will be shame-
33 fully treated, and spit on: and he will be scourged
and killed; but the third day he will rise again."
34 And they understood none of these things: and this
matter was hidden from them, and they knew not the
things which were spoken.
35 Now it came to pass that, as he drew near to Jericho,
36 a certain blind man sat by the way-*side* begging; and
when he heard the multitude passing by, he asked what
37 it meant. And they told him, that Jesus of Nazareth
38 was going by. And he cried out, saying; "Jesus,
39 "*thou* son of David, have pity on me." And those
who went before rebuked him, that he might keep
silence: but he called out much more, "*Thou* son of
40 "David, have pity on me." Then Jesus stood still,
and commanded *the man* to be brought unto him: and,
when he had drawn near, *Jesus* asked him, saying;
41 "What desirest thou that I should do unto thee?" And
42 he said; "Master, that I may receive my sight." And
Jesus said unto him; "Receive thy sight; thy faith
43 hath restored thee." And forthwith he received his
CHAP. XIX.
sight, and followed *Jesus*, glorifying God: and all
the people, when they saw *it*, gave praise to God.
1 And *Jesus* entered Jericho, and passed through *it*.
2 And, behold, *there was* a man named Zaccheus, who
3 was a chief of the publicans, and he was rich. And he
sought to see what kind of person Jesus was: but he
could not because of the multitude; for he was little of
4 stature. So he ran onward, and climbed up into a
sycamore-tree to see *Jesus*; who was about to pass that
5 way. And when Jesus came to the place, he looked
up, and saw him, and said to him; "Zaccheus, make

34. The dulness of the apostles in not understanding such plain words is expressed emphatically.

5. *Zaccheus, make haste*, &c.] Jesus knew the mind of Zaccheus; to whose person he was probably a stranger.

CHAP. XIX.
" haste and come down: for to-day I must abide at
" thine house." And he made haste and came down;
6 and received him joyfully. And when all saw *it*, they
7 murmured, saying; " He is gone in, to be guest with
8 " a sinner." And Zaccheus stood forth, and said to
the Lord; " Behold, Master, the half of my goods I
" *will* give to the poor; and if in any thing I have
9 " wronged any man, I *will* restore four-fold." And
Jesus said unto him: " This day salvation is come to
" this house; inasmuch as he also is a son of Abraham.
10 " For the Son of man is come to seek and to save that
" which was lost."
11 And while they heard these things, he proceeded to
speak a parable; because he was near Jerusalem, and
because *the people* thought that the kingdom of God
12 would immediately appear. He said therefore: " A
" certain man of noble birth went into a far country to
13 " receive for himself a kingdom, and to return. And
" he called ten of his servants, and delivered to them
" ten pounds, and said to them; ' Traffic *with these*
14 ' till I come.' But his citizens hated him, and sent
" an embassy after him, saying; ' We are not willing
15 ' that this *man* should reign over us.' And it came
" to pass when he was returned, having received the
" kingdom, that he commanded these servants, to

8. *I will give—I will restore.*] So Grotius, and other good critics. Zaccheus made this declaration in consequence of being a convert to Jesus.

See the present for the future, Matth. iii. 10. xxiii. 38. xxiv. 40. xxvi. 2, 18. xxvii. 63. Mark 10. 38. xi. 23, 24. Luke v. 38. xxii. 19, 20. John xiv. 3. xxi. 23. 1 Cor. xv. 26. 2 Pet. iii. 13.

9, 10. What Jesus said to Zaccheus was spoken in relation to the murmur expressed *v.* 7.

12, 14, 15, 27.] "Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassage after him, to petition and plead against him; but however he was confirmed in the kingdom of Judea, and when he returned took ample vengeance of his enemies and opposers."

Jos. Ant. xvii. xiii. ed. Hudson. Bishop Newton's Works. 4to. iii. 303. See also Le Clerc's Supplement to Hammond.

CHAP. XIX. " whom he had given the money, to be called unto " him; that he might know how much every man had
16 " gained by traffic. Then the first came, saying; ' Sir,
17 ' thy pound hath gained ten pounds.' And *the king* " said unto him: ' Well *done*, thou good servant: ' because thou hast been faithful in a very little, have
18 ' thou authority over ten cities.' And the second " came, saying; ' Sir, thy pound hath produced five
19 ' pounds.' And he said to him likewise; ' Be thou
20 ' also over five cities.' And another came, saying; ' Sir, behold, *here is* thy pound, which I have kept laid
21 ' up in a napkin: for I feared thee, because thou art an ' austere man: thou takest up that which thou didst ' not lay down, and reapest that which thou didst not
22 ' sow.' [Then] *the king* saith unto him; ' Out of ' thine own mouth I will judge thee, thou wicked ser- ' vant. Thou knewest that I was an austere man, ' taking up that which I laid not down, and reaping
23 ' that which I did not sow. Why then gavest not thou ' my money to the table *of exchangers*; that at my ' coming I might have obtained mine own with in-
24 ' terest?' And he said to those who stood by; ' Take from him the pound, and give *it* to him that
25 ' hath ten pounds: (Then they said unto him; ' Sir,
26 ' he hath ten pounds:') for I say unto you; To every ' one that hath *much*, shall be given; but from him that ' hath little, even that which he hath shall be taken
27 ' away. But those mine enemies, who were not willing ' that I should reign over them, bring hither, and slay
28 ' *them* before me.'" And when *Jesus* had spoken thus, he went before *his disciples* up to Jerusalem.
29 And it came to pass as he drew near to Bethphage and Bethany, at the mount called *the mount* of Olives,
30 that he sent two of his disciples, saying; " Go into the " town over against *you*; in which as ye enter, ye will

22. *Thou knewest.*] Compare Matth. xxv. 26, 27.
27. The destruction of the Jews by the Romans is here foretold.

CHAP. XIX.
" find a colt tied, whereon no man ever sat: loose it;
" and bring *it* hither. And if any man ask you; 'Why
31 'do ye loose *it?*' ye shall say thus unto him; 'The
32 'Master hath need of it.'" And those that were sent
33 departed, and found as he had said unto them. And as
they were loosing the colt, the owners of it said unto
34 them: "Why loose ye the colt?" and they said; "The
35 "Master hath need of it." And they brought it to
Jesus; and threw their mantles upon the colt, and they
36 set Jesus on *it*. And as he went, they spread their
mantles under him in the way.
37 And as he now drew near *to the city*, at the descent of
the mount of Olives, the whole multitude of the dis-
ciples began to rejoice and to praise God with a loud
voice, for all the mighty works which they had seen;
38 saying, "Blessed *be* the King who cometh in the name
"of the Lord: peace *be* in heaven, and glory in the
39 "highest *places*." Then some of the Pharisees from
among the multitude said to him; "Master, rebuke thy
40 "disciples." And he answered and said unto them;
"I say unto you, If these should keep silence, the stones
"would soon cry out."
41 And as he drew near, he beheld the city, and wept
42 over it, saying; "O that thou hadst known, at least in
"this [thy] day, the things *which belong* to thy peace!
43 "But now they are hidden from thine eyes. For the
"days will come upon thee, in which thine enemies
"will cast a trench about thee, and compass thee

33. *The owners.*] Those of the family to which it belonged. Dr. Owen.

38. *Peace be in heaven,* &c.] May the peace of mankind be ratified in heaven, through their belief in the gospel; and, in consequence, may glory be given to God by his angels in the highest places!

40. *The stones,* &c.] A proverbial expression! to denote the moral impossibility that his kingdom should not be acknowledged by some.—Grot.

42. "If thou hadst known—peace, *it had been well.*" So c. xxii. 42. See c. xiii. 9.

CHAP. XIX.
"round, and keep thee in on every side, and lay thee
"even with the ground, and thy children within
44 "thee: and will not leave in thee one stone upon
"another: because thou knewest not the time of thy
"visitation."
45 And he entered into the temple, and began to drive
out those who sold [and those who bought therein],
46 saying unto them; "It is written, 'My house is the
'house of prayer:' but ye have made it a den of
"robbers."
47 And he taught daily in the temple. But the chief-
priests, and the scribes, and the chief of the people,
48 sought to destroy him; but could not find what they
CHAP. XX.
might do: for all the people were very attentive to
him, as they heard *him*.
1 And it came to pass *that*, on one of those days, as he
was teaching the people in the temple, and preaching
glad tidings, the chief-priests, and the scribes, and the
2 elders, suddenly came upon him; and spake to him,
saying; "Tell us, by what authority doest thou these
"things? or who is he that gave thee this authority?"
3 And he answered and said unto them; "I also will
4 "ask you one thing; and tell me: 'Was the baptism
5 'of John from Heaven, or from men?' And they
reasoned together among themselves, saying; "If we
"say, 'From heaven;' he will say, 'Why then did ye
6 'not believe him?' But if we say, 'From men;' all
"the people will stone us: for they are persuaded that
7 "John was a prophet." And they answered, that they
8 knew not whence *it was*. And Jesus said unto them;
"Neither do I tell you by what authority I do these
"things."

44. *And thy children.*] That is, and kill thy children. A remarkable instance where the verb is not applicable to both substantives.
Of thy visitation.] When God hath graciously visited thee. C. i. 68. vii. 16.
47. *And the chief.*] Syr. seems to have read πρεσβύτεροι from the contraction προι.

CHAP. XX. Then he began to speak this parable to the people: "A man planted a vineyard, and let it out to husband-
9 "men, and went into another country for a long time.
10 "And at the season he sent a servant to the husband-
"men, that they might give him of the fruit of the
"vineyard: but the husbandmen beat him, and sent
11 "*him* away empty. And he proceeded to send another
"servant: and they beat him also, and treated *him*
12 "disgracefully, and sent *him* away empty. And he
"proceeded to send a third: and they wounded him
13 "also, and drove *him* out. Then said the owner of the
"vineyard; 'What shall I do? I will send my beloved
'son; perhaps they will reverence *him*, when they see
14 'him.' But when the husbandmen saw him, they
"reasoned among themselves, saying; 'This is the
'heir: come, let us kill him, that the inheritance may
15 'be ours.' So they drove him out of the vineyard, and
"killed *him*." 'What therefore will the owner of the
16 'vineyard do unto them? he will come and destroy
'these husbandmen, and will give the vineyard to
'others.'" And when they heard *it*, they said; "Be
17 "this far from us." But he looked on them, and said;
"What then is this which is written; 'The stone which
'the builders rejected, is become the head of the corner?'
18 "Whosoever falleth on that stone will be broken *by it*:
"but on whomsoever it shall fall, it will crush him to
"pieces."

19 And in that very hour the chief-priests and scribes sought to lay hands on him, but feared the people: for they perceived that he had spoken this parable against
20 them. And they watched *him*, and sent spies who feigned themselves righteous men, that they might take hold of his words, to deliver him up unto the power
21 and authority of the governor. And they asked him, saying; "Master, we know that thou speakest and

12. *A third.*] The edition of the English bible in 1611 has, inaccurately, *the third.*

CHAP. XX.
" teachest rightly, and respectest not persons, but
" teachest the way of God in truth. Is it lawful for
22 " us to give tribute to Cesar or not?" But he per-
23 ceived their craftiness, and said unto them; " Why do
24 " ye try me? show me a denarius. Whose image and
" inscription hath it?" And they answered and said;
25 " Cesar's." Then he said unto them; " Render there-
" fore unto Cesar the things which are Cesar's; and
26 " unto God the things which are God's." And they
could not take hold of his words before the people: and
they wondered at his answer, and kept silence.
27 Then some of the Sadducees came near to him, who
deny that there is any resurrection; and they asked
28 him, saying; " Master, Moses hath written unto us,"
' If any man's brother die, having a wife, and he die
' childless, that his brother should take his wife, and
29 ' raise up offspring to his brother.' " Now there were
" seven brethren: and the first took a wife, and died
30 " childless. And the second took the *same* wife; and
31 " he died childless. And the third took her; and in
" like manner the seven also left no children, and died.
32 " And last of all the woman also died. At the resur-
33 " rection, therefore, whose wife of them doth she be-
34 " come? for the seven had her *as their* wife." And
Jesus answered and said unto them; " The sons of this
35 " world marry, and are given in marriage: but those
" who shall be accounted worthy to obtain that world,
" and the resurrection from the dead, neither marry,
36 " nor are given in marriage: nor indeed can they die
" any more: for they are like the angels; and are *the*
" sons of God, being *the* sons of the resurrection.
37 " Now that the dead are raised, even Moses shewed
" at the bush, when he calleth the Lord the God of

36. *Die any more.*] And therefore they need not renovate their race.

Like the angels.] See on Phil. ii. 6.

Calleth.] When he records that God calls himself thus.

CHAP. XX.
"Abraham, and the God of Isaac, and the God of
"Jacob. Now he is not a God of the dead, but of
38 "the living: for all live to him."
39 Then some of the scribes answered and said; "Master,
40 "thou hast spoken well." And after that they durst
not ask him any further question.
41 Then he said unto them; "How say *men* that Christ
42 "is the son of David? and yet David himself saith in
"the book of psalms; 'Jehovah said unto my Lord,
43 'Sit thou on my right hand, till I make thine enemies
44 'thy footstool.' David therefore calleth him Lord:
"how is he then his son?"
45 Then, in the hearing of all the people, he said to his
46 disciples; "Beware of the scribes, who like to walk
"in robes, and love salutations in the market-places,
"and the chief seats in the synagogues, and the chief
47 "places at feasts: who devour the families of widows;
CHAP. XXI.
"and for a shew make long prayers: these will receive
"an heavier condemnation."
1 And he looked, and saw the rich men casting their
2 gifts into the treasury. And he saw a certain poor
3 widow also, casting in thither two mites. And he said;
"I say truly unto you, that this poor widow hath cast
4 "in more than *they* all. For all these from their
"abundance have cast in unto the offerings of God:
"but she from her penury hath cast in all the substance
"which she had."

5 AND as some spake of the temple, that it was adorned
6 with goodly stones, and gifts, he said; "*As for* these
"things which ye behold, the days will come in which

38 *For all live to him.*] Who regards the future resurrection as if it were present. Who calleth those things that are not, as though they were. Rom. iv. 17. See Beza, Grotius, and Bishop Pearce. So, Rom. vi. 11. *to God* signifies, in the counsel and purpose of God.
1. *He looked.*] See Mark xvi. 4.

CHAP. XXI. "there will not be left one stone upon another, which will
"not be thrown down." And they asked him, saying;
7 "Master, but when will these things be? and what
"will be the sign when these things are about to be
8 "accomplished?" And he said; "Take heed that ye
"be not deceived: for many will come in my name,
"saying; 'I am *the Christ*;' and the time draweth
9 "near: go not therefore after them. But when ye
"shall hear of wars and commotions, be not terrified:
"for these things must first come to pass; but the end
10 "*is* not immediately." Then he said unto them; "Na-
"tion will rise against nation, and kingdom against
11 "kingdom: and there will be great earthquakes in
"many places, and famines, and pestilences; and there
"will be fearful sights and great signs from heaven.
12 "But before all these things *men* will lay their hands
"on you, and persecute *you*, delivering *you* up to the
"synagogues and into prisons; being brought before
13 "kings and rulers for the sake of my name. And *this*
14 "will befal you, for a testimony *unto them*. Settle *it*
"therefore in your hearts, not to meditate before, what
15 "defence ye shall make. For I will give you utterance
"and wisdom, which all your adversaries will not be
16 "able to gainsay or resist. And ye will be delivered
"up both by parents, and brethren, and kindred, and
"friends: and *some* of you they will cause to be put to
17 "death. And ye will be hated by all *men* for the sake
18 "of my name. And yet an hair of your head shall not
19 "perish. By your perseverance preserve *ye* your lives.

8. *And the time*, &c.] For the appearance of false Christs.
9. *The end.*] The destruction of Jerusalem.
10. *Then he said unto them.*] Some omit these words.
12. *Synagogues.*] To be publicly scourged.
13. *A testimony.*] Which testimony will arise from your conduct and apology.
15. *Utterance and wisdom.*] A wisdom of speech. Wakefield.
18. You apostles, and my faithful disciples in general, shall be preserved. Some exceptions as to the latter, at that season, are made *v.* 16.
19. By your patience preserve ye [al. ye will preserve] your lives.

CHAP. XXI.
"And when ye shall see Jerusalem surrounded with
"armies, then know that its desolation draweth near.
20 "Then let those that are in Judea flee to the mountains;
21 "and let those that are within *the city* depart out; and
"let not those that are in the country-places enter there-
22 "in. For these are the days of vengeance, that all
23 "things which are written may be fulfilled. But alas
"for them that are with child, and for them that give
"suck in those days! for there will be great distress in
24 "the land, and anger upon this people. And they will
"fall by the edge of the sword, and will be led away cap-
"tive into all nations: and Jerusalem will be trodden
"down by the gentiles, until the times of the gentiles
25 "be fulfilled. And there will be signs in the sun and
"moon and stars; and upon the earth distress of na-
26 "tions, with perplexity; the sea and the waves roaring;
"men's hearts failing them for fear and expectation of
"those things which are coming on the earth: for the
27 "powers of heaven will be shaken. And then they will
"see the Son of man coming on a cloud with great
"power and glory.
28 "And when these things begin to be accomplished,
"look up and raise your heads: for your redemption
29 "draweth near." And he spake to them a parable;
30 "Behold the fig-tree, and all the trees: when they now
"shoot forth, ye see *them*, and know of your ownselves

20, 21. But, to preserve your lives, obey my directions.

20. *Surrounded with armies.*] Armies appearing before it, and spreading themselves about it in different bodies. The word does not necessarily imply a close siege and circumvallation.

23. *In the land.*] Of Judea. So *v.* 25, 35.

24. *The times of the gentiles.*] The times appointed for their overthrow in behalf of the converted Jews; or, rather, for their full conversion to Christianity. Rom. xi. 25.

25. If we read ἤχους, which is well supported, the rendering will be, "through perplexity at the roaring of the sea and waves." So Wakefield.

26. *For fear and expectation.*] Fearful expectation. Wakefield.
The powers of heaven.] The sun, moon, and stars.

28. Before that time Christians were severely persecuted; their most bitter enemies, the Jews, being in great power, *v.* 12.

CHAP. XXI.
" that now the summer is near. So likewise, when ye
" see these things accomplishing, know Ye that the
32 " kingdom of God is near. Verily I say unto you,
" This generation will not pass away till all be accom-
33 " plished. Heaven and earth will pass away; but my
" words cannot pass away.
34 " But take heed to yourselves, lest at any time your
" hearts be oppressed by excess, and drunkenness, and
" the anxious cares of this life; and that day come upon
35 " you unawares. For as a snare it will come upon all
36 " those who dwell on the face of the whole land. Watch
" ye therefore and pray continually, that ye may be
" accounted worthy to escape all these things which will
" soon come to pass, and to stand before the Son of
" man."
37 And in the day-time he was teaching in the temple;
and at night he went out *of the city*, and abode in the
38 mount which is called *the mount* of Olives. And early
CHAP. XXII.
in the morning all the people came to him in the tem-
ple, to hear him.
1 Now the feast of unleavened bread, which is called
2 the passover, drew near. And the chief-priests and the
scribes sought how they might *safely* destroy him: for
they feared the people.
3 Then Satan entered into Judas surnamed Iscariot,
4 who was of the number of the Twelve. And he went
and communed with the chief-priests and the captains *of
the temple*, how he might deliver *Jesus* up unto them.
5 And they were glad, and covenanted to give him

31. *The kingdom of God.*] To be erected in the place of the Jewish constitution.

35. *A snare.*] Which suddenly catches a bird, or a wild beast.

36. *To stand before the Son of man.*] To escape when he displays his power in destroying his enemies of the Jewish nation.

3. *Satan entered.*] Compare John xiii. 2, 27. Acts v. 3. Natural as well as moral evil is attributed to him. See on Luke xiii. 16.

4. *Captains.*] Inferior Jewish officers, who commanded the divisions of the priests and levites that attended the temple; and were themselves

CHAP. XXII.

money. And he promised, and sought for a convenient opportunity to deliver *Jesus* up unto them apart
6 from the multitude.
7 Then came the day of unleavened bread, on which
8 the passover was to be killed. And *Jesus* sent Peter and John, saying; "Go and prepare for us the pass-
9 "over, that we may eat *it*." And they said unto him;
10 "Where wilt thou that we prepare *it?*" And he said unto them; "Behold, when ye are entered into the "city, a man will meet you, carrying a pitcher of "water; follow him into the house where he goeth in.
11 "And ye shall say to the owner of the house; 'The 'Master saith unto thee, Where is the guest-chamber, 'in which I may eat the passover with my disciples?'
12 "And he will show you a large upper room furnished:
13 "there make ready." And they went, and found as he said unto them: and they made ready the passover.
14 And when the hour was come, he placed himself at
15 table, together with the twelve apostles. And he said unto them; "I have earnestly desired to eat this pass-
16 "over with you before I suffer. For I say unto you, "I shall not any more eat of it, until it be fulfilled in "the kingdom of God."
17 And he took a cup, and gave thanks, and said;
18 "Take this, and divide *it* among yourselves: for I say "unto you, I shall not drink of the produce of the vine, "until the kingdom of God come."
19 And he took bread, and gave thanks, and brake *it*, and gave *it* to them, saying; "This is my body which

subject to a chief commander, mentioned Acts iv. 1. v. 24. Lardner. Cred. l. c. ii. § xv. 223.

Le Clerc, suppl. to Hammond, *v.* 52 of this chapter, observes that there was a Roman garrison also in the tower of Antonia, which had a Roman Tribune for its captain. Acts xxi. 31. xxii. 24.

15. *I have earnestly desired.*] That I might show my readiness to glorify God, and my love to the human race.

17. *A cup.*] This was the cup which the Jews were accustomed to drink of at the paschal supper.

CHAP. XXII.

"is given for you: do this in remembrance of me."
In like manner *he took* the cup also, when he had sup-
20 ped, saying; "This cup *is* the new covenant through
"my blood, which is shed for you.
21 "Yet, behold, the hand of him who delivereth me
22 "up *is* with me on the table. And the Son of man
"departeth indeed, as it hath been determined: but
"alas for that man by whom he is delivered up!"
23 Then they began to enquire among themselves, which
of them was about to do this thing.
24 Now there had been a contention also among them,
25 which of them should be accounted the greatest. And
he said unto them; "The kings of the gentiles use
"dominion over them; and they that exercise authority
26 "upon them are called benefactors. But Ye *ought* not
"*to act* thus: but he that is greatest among You, let
"him be as the younger; and he that is chief, as he
27 "that serveth. For which *is* greater; he that is at
"table, or he that serveth? *is* not he that is at table?
28 "but I am among you as he that serveth. Now ye are
29 "they that have continued with me in my trials. And
"I appoint unto you a kingdom, as my Father hath
30 "appointed unto me; that ye may eat and drink at my
"table in my kingdom; and sit on thrones, judging
"the twelve tribes of Israel."
31 And the Lord said; "Simon, Simon, behold, Satan

20. *Had supped.*] Compare 1 Cor. xi. 25.

Which is shed for you.] The common version is the true one. See a construction resembling that in the original, Rev. 1. 5. iii. 12. where the true reading is ὁ καταβαίνουσα: ix. 14. where the true reading is ὁ ἔχων. Kypke refers to Acts xv. 22, 23. Col. iii. 16.

21. *Yet,* &c.] My blood will be shed for you. And yet, &c.

25. *Benefactors.*] Euergetes was the title of some Egyptian and Syrian Kings. See Wetstein.

27. *As he that serveth.*] On the very evening when our Lord made this assertion, he washed the feet of his disciples.

30. That ye may be distinguished as my friend, and be eminently exalted and glorified.

31. *Satan hath sought you.*] An allusion to the history of Job: c. i. 9—12.

CHAP. XXII.
" hath sought you, that he may sift *you* like wheat:
" but I have prayed for thee, that thy faith fail not
" utterly: and when thou hast returned, strengthen
33 " thy brethren." And *Peter* said unto him; " Master,
" I am ready to go with thee, both into prison and to
34 " death." And he said; " I say unto thee, Peter, the
" cock will not crow this day, before thou have thrice
" denied that thou knowest me."
35 And he said unto them; " When I sent you without
" purse, and bag, and sandals, wanted ye any thing?"
36 And they said; " Nothing." Then he said unto them;
" But now he that hath a purse, let him take *it*; and in
" like manner *his* bag: and he that hath no sword, let
37 " him sell his mantle, and buy one. For I say unto
" you, that this which is written must still be accom-
" plished in me, 'And he was reckoned among the
' transgressors:' for the things concerning me *will soon*
38 " have an end." And they said; " Master, behold,
" here *are* two swords." And he said unto them; " It
" is enough."
39 And he came out, and went, as his custom was, to
the mount of Olives; and his disciples also followed
40 him. And when he was at the place, he said unto
them; " Pray that ye enter not into temptation."
41 And he was withdrawn from them about a stone's cast,
42 and kneeled down, and prayed, saying; " Father, O
" that thou wouldest take away this cup from me!
" nevertheless, not my will, but thine, be done."

That he may sift you like wheat.] Agitate you violently by severe trials.

32. *When thou hast returned.*] When thou hast repented of denying me.

36. *No sword.*] The apostles seem to have brought two swords with them in their journey to Jerusalem, for the purpose of defending themselves against robbers and wild beasts.

And buy one.] Our Lord meant to explain in what circumstances they were. He did not command resistance; as appears from *v.* 38, Matth. xxvi. 52, John xviii. 11.

42. See on c. xix. 42.

CHAP. XXII.

And there appeared to him an angel from heaven, strengthening him. And, being in an agony, he prayed
44 more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
45 And when he rose up from prayer, and was come to his disciples, he found them asleep from sorrow; and
46 said unto them; "Why sleep ye? rise and pray, that
47 "ye enter not into temptation." And while he was yet speaking, behold, a multitude; and he that was called Judas, one of the Twelve, went before them, and drew
48 near unto Jesus, to kiss him. And Jesus said unto him; "Judas, deliverest thou up the Son of man with "a kiss?"
49 And when those that were about *Jesus* saw what would follow, they said unto him; "Master, shall we
50 "smite with the sword?" And one of them smote the servant of the high-priest, and cut off his right ear.
51 Then Jesus spake and said; "Suffer *me* thus far." And he touched his ear, and healed him.
52 Then Jesus said to the chief-priests, and captains of the temple, and the elders, who came to him; "Are "ye come out as against a robber, with swords and
53 "clubs? When I was daily with you in the temple, ye "did not stretch forth *your* hands against me: but this "is your hour, and the power of darkness."
54 Then they took him, and led *him* away, and brought [him] into the high-priest's house. And Peter fol-

44. *As it were great drops of blood.*] It fell as drops of blood sometimes fall: it was very copious.

43, 44. A question has been raised about the genuineness of these verses. See particularly Erasmus, Whitby, Wolfius, Sabatier, Wetstein, Matthæi N. T. Rigæ, and Adler, verss. Syr. p. 184. Matthæi says, Consistit hic locus, per orthodoxos et heterodoxos temere solicitatus, codicum auctoritate fere omnium. Andr. Birch, in his splendid edition of the Gospels printed at Copenhagen, adds two MSS. to the three in Wetstein which are without this passage.

51. *Suffer me thus far*] Liberum me usque eo relinquite, donec hominem, cui auris abscissa est, sanavero; postea vero, quo minus me vinctum abducatis non repugnabo. Kypke.

CHAP. XXII. lowed at a distance. And when they had kindled a fire in the midst of the hall, and had sitten down together, Peter sat down among them. And a certain maid-servant saw him as he sat by the fire, and earnestly looked upon him, and said; "This man also
57 "was with him." But he denied him, saying; "Wo-
58 "man, I know him not." And after a short time another saw him, and said; "Thou also art *one* of them."
59 And Peter said; "Man, I am not." And about the space of one hour after, another strongly affirmed, saying; "In truth this man also was with him: for he
60 "is a Galilean." And Peter said; "Man, I know not "what thou sayest." And forthwith, while he was
61 yet speaking, the cock crew. And the Lord turned, and looked upon Peter. And Peter called to remembrance the word of the Lord, that he had said unto him; "Before the cock crow, thou wilt deny me
62 "thrice." And *Peter* went out, and wept bitterly.
63 And the men that held Jesus, derided him, and
64 smote *him*. And when they had blindfolded him, they smote him on the face, and asked him, saying; "Pro-
65 "phesy, Who is he that struck thee?" And many other things they blasphemously spake against him.
66 And as soon as it was day, the elders of the people and the chief-priests and the scribes assembled, and brought him into their council, saying; "If thou be
67 "the Christ, tell us." And he said unto them; "If I
68 "tell you, ye will not believe: and if I also ask *you*,
69 "ye will not answer me, nor release *me*. Hereafter the "Son of man will sit on the right hand of the power
70 "of God." And *they* all said; "Art thou then the "Son of God?" And he said unto them; "Ye say that
71 "I am." Then they said; "What further need have "we of testimony? for we ourselves have heard from "his own mouth."

57. *Denied him.*] Or, denied *it*. See MSS. and verss.
66. *Brought him.*] Caused him to be brought.

CHAP. XXIII.

1 AND the whole multitude of them rose up, and led
2 him to Pilate. And they began to accuse him, saying;
" We found this man perverting the nation, and for-
" bidding to give tribute to Cesar, saying; that he him-
3 " self is Christ a King. And Pilate asked him, saying;
" Art thou the King of the Jews?" And he answered
4 him, and said; " Thou sayest *truly*." Then Pilate said
to the chief-priests and *to* the multitudes; " I find no-
5 " thing faulty in this man." But they were the more
violent, saying; " He stirreth up the people, teaching
" throughout all Judea, having begun from Galilee to
6 " this place." Now when Pilate heard of Galilee, he
7 asked whether the man were a Galilean. And as soon
as he knew that he belonged to Herod's jurisdiction, he
sent him to Herod, who himself also was in Jerusalem
at that time.

8 And when Herod saw Jesus, he was very glad: for
he had long desired to see him, because he had heard
[many things] of him; and he hoped to see some
9 miracle done by him. Then he questioned *Jesus* in
10 many words; but *Jesus* answered him nothing. And
the chief-priests and the scribes stood and earnestly
11 accused him. And Herod, and his soldiers, despised
and derided *him*, and arrayed him in gorgeous apparel,
12 and sent him again to Pilate. And on that day Pilate
and Herod were made friends together: for before
they had been at enmity between themselves.

13 And Pilate, when he had called together the chief-
priests and the rulers and the people, said unto them;
14 " Ye have brought to me this man, as one who per-
" verteth the people: and, behold, I have examined

1. *Of them.*] Of the elders, chief-priests, and scribes. See xxii. 66.
7. *At that time.*] At the time of the Passover.
14. *Before you.*] Before your witnesses, and such of yourselves as you deputed to accuse him. Matth. xxvii. 12. But the great body of the Jewish rulers did not enter the judgment-hall. John xviii. 28.

CHAP. XXIII.

him before you, and have found nothing faulty in this
" man concerning those things of which ye accuse him:
15 " no, nor Herod: for I sent you to him: and, behold,
" nothing worthy of death hath been done by him:
16 " I will therefore chastise him, and release *him*."
17 [(Now there was a necessity that he should release one
18 unto them at the feast.)] But the whole multitude
cried out at once, saying; " Destroy this man, and re-
19 " lease unto us Barabbas:" (who for a certain insur-
rection raised in the city, and for murther, had been
20 cast into prison.) Pilate therefore, desiring to release
21 Jesus, spake again unto them. But they cried aloud,
22 saying; " Crucify *him*, crucify him." And he said
unto them a third time; " But what evil hath he done?
" I have found no cause of death in him: I will therefore
23 " chastise him, and release *him*." But they were urgent
with loud voices, requesting that he might be crucified:
and the voices of them and of the chief-priests prevailed.
24 So Pilate adjudged that their request should be granted:
25 and released unto them him who for insurrection and
murther had been cast into prison, whom they had re-
quested; but delivered Jesus to their will.
26 And as they led him away, they laid hold on one
Simon, a Cyrenian, coming out of the country; and
on him they laid the cross, that he might carry *it* after
27 Jesus. And there followed him a great multitude of
the people, and of women, who lamented also and be-

15. *By him.*] See like forms of expression in Raphelius; Wetstein; Blackwall's Sacred Classics, ii. 168; and Bishop Pearce's note.

18. *Destroy this man.*] Take him from among the human race. See Acts xxi. 36. xxii. 22.

22. *No cause of death.*] Here αἴτιον is a substantive: causa, ratio: but *v.* 4. it is an adjective, culpæ affine, accusandum.

23. Another punctuation is, But they were urgent, requesting with loud voices. Wakefield.

24. *That their request should be granted.*] Here, and at the end of *v.* 25, Luke expresses himself with great beauty; turning away with horror from the sentence and punishment. The antithesis also in *v.* 25. is singularly forcible and affecting.

27. *Lamented also and bewailed him.*] Or, bewailed themselves, [*or, beat their breasts*] and lamented him. See Markland, and Priestley.

CHAP. XXIII. wailed him. But Jesus turned unto them, and said; "Daughters of Jerusalem, weep not for Me, but weep
29 "for Yourselves, and for your children. For, behold, "the days are coming, in which it will be said; 'Blessed 'are the barren, and the wombs that never bare, and
30 'the breasts which never gave suck.' Then will *men* "begin to say to the mountains, 'Fall on us;' and to
31 "the hills, 'Cover us.' For if these things be done "to the green tree, what will be done to the dry?"
32 And two others also, *who were* malefactors, were led with him to be put to death.
33 And when they were come to the place which is called *the place of* skulls, there they crucified him; and the malefactors, one on *his* right hand, and the other
34 on *his* left. Then said Jesus; "Father, forgive them: "for they know not what they do." And they parted
35 among them his garments, and cast lots. And the people stood beholding. And the rulers also together with *the people* scoffed at *him*, saying; "He saved others; "let him save himself, if he be the Christ, the chosen
36 "of God." And the soldiers also derided him, coming
37 to him, and offering him vinegar, and saying; "If
38 "thou be the king of the Jews, save thyself." And an inscription was written over him in Greek, and Latin, and Hebrew letters; THIS IS THE KING OF THE JEWS.

29, 30. The destruction of Jerusalem is foretold.

30 See Hos. x. 8. Rev. vi. 15, 16. and Bishop Lowth on Isai. ii. 19—21. The mountains of Judea abounded with caverns, which were a refuge in times of consternation.

Opta ardua pennis
Astra sequi, clausumque cava te condere terra.
Virg. Æn. xii. 892.

31. *To the green tree.*] To one undeserving of punishment; as a green tree is unfit for burning.

To the dry] To those deserving of punishment; as a dry tree is fit for burning.

32. *Who were malefactors.*] "Sed oblitus sum Lucæ xxiii. 32, in κακοῦργοι utrinque hypostigmen notare." H. Steph. Nov. Test. Græc. 12mo. 1576, at the close of the preface. Compare the beginning of Rev. vi. 4; where a comma should be placed after ἵππος.

CHAP. XXIII. Then one of the malefactors that were crucified reviled him, saying; "If thou be the Christ, save thy-
40 "self and us." But the other answered and rebuked him, saying; "Dost not Thou fear God, since thou
41 "art in the same condemnation? and we indeed justly; "for we receive the due reward of our deeds: but this "man hath done nothing amiss."
44 And it was about the sixth hour, and there was dark-
45 ness over the whole land until the ninth hour: and the sun was darkened; and the veil of the temple was rent
46 in the midst. And when Jesus had cried out with a loud voice, he said; "Father, into thy hands I com-"mit my spirit:" and having said thus, he expired.
47 Now when the centurion saw what had passed, he glorified God, saying; "Certainly this was a righteous
48 "man." And all the multitudes who came together to that sight, seeing the things which were done, smote
49 [their] breasts, and returned. And all his acquaintance, and the women that had followed him from Galilee, stood at a distance, beholding these things.
50 And, lo, *there was* a man named Joseph, a senator;
51 *and he was* a good and righteous man: (this man had not consented to their counsel and deed: *he was* of Arimathea, a city of the Jews, and himself also looked
52 for the kingdom of God:) this man went to Pilate, and
53 asked the body of Jesus. And he took it down and wrapped it in linen, and laid it in a tomb hewn in stone,
54 in which no man had ever yet been laid. And that day was the Preparation-*day;* and the sabbath drew on.
55 And the women also, that had come with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and pre-

46. *I commit.*] In the Greek, the future tense is used with the force of the present, according to the Hebrew manner.

48. *Smote their breasts and returned.*] This short and solemn description strikes us more than the high colouring of rhetoricians.

54. *Drew on.*] The Greek word is used, *improperly*, to express that the next day was the Sabbath.

CHAP. XXIV.

pared spices and ointments; and rested *on* the sabbath, according to the commandment: but *on* the first *day* of
1 the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared,
2 [and some *other women* with them.] And they found
3 the stone rolled away from the sepulchre: and when they had entered in, they found not the body of the
4 Lord Jesus. And it came to pass as they were perplexed *about this, that*, behold, two men stood by them
5 in shining garments. And as they were afraid, and bowed down *their* faces to the earth, *the men* said unto them; "Why seek ye him that is living among those
6 "that are dead? He is not here, but is risen. Remem-"ber how he spake unto you, when he was yet in
7 "Galilee, saying; 'The Son of man must be delivered 'up into the hands of sinners, and be crucified, and
8 'the third day rise again."' And they remembered his
9 words; and returned from the sepulchre, and reported
10 all these things to the Eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women that were* with
11 them, who told these things to the apostles. And their words seemed to *the apostles* as idle tales; and they believed not *the women*.

12 But Peter arose and ran to the sepulchre; and when he had stooped down, he beholdeth the linen bands lying by themselves, and went home wondering at that which was come to pass.

13 And, behold, two of *the disciples* went on that day to a town called Emmaus; which is distant from Jerusalem
14 *about* sixty furlongs. And they conversed together of
15 all these things which had happened. And it came to pass that, while they conversed and reasoned, Jesus

56. *And rested*, &c.] Or, However they rested, &c. they rested, both with respect to preparing spices and unguents, and to visiting the sepulchre for the purpose of re-embalming the body of Jesus.

1. *And some other women with them.*] See *v.* 10.

5. *Among those that are dead.*] In a place where the dead are laid.

CHAP. XXIV.

himself drew near, and went with them. But their eyes were holden, that they might not know him.
17 And he said unto them; "What words are these which
"ye use one to another as ye walk, and are of a sad
18 "countenance?" And one of them, whose name was Cleopas, answered and said unto him; "Art thou the
"only sojourner in Jerusalem, that hast not known the
"things which are come to pass there in these days?"
19 And he said unto them; "What things?" And they said unto him; "Those concerning Jesus of Nazareth,
"that was a prophet mighty in deed and word before
20 "God and all the people: and how the chief-priests
"and our rulers delivered him up to be condemned to
21 "death, and crucified him. But we trusted that it was
"he who was about to redeem Israel. And besides all
"this, to-day is the third day since these things were
22 "done. Moreover, some women also of our company
"have amazed us; who were early at the sepulchre,
23 "and, when they found not his body, came, saying
"that they had even seen a vision of angels, who said
24 "that he is alive. And some of those who consort with
"us went to the sepulchre, and found *it* so as the wo-
25 "men had said: but him they saw not." Then he said unto them; "O unwise, and slow of heart to be-
26 "lieve all which the prophets have spoken! Ought not
"the Christ to have suffered these things, and to enter
27 "into his glory?" Then he began and explained to them from Moses and all the prophets, in all the scrip-
28 tures, the things concerning himself. And they drew near to the town whither they were going; and he made

16. *Were holden.*] They did not attentively view him; his dress was unusual; they thought his appearance an impossibility; and the divine power may have restrained them from so beholding him as to know him. See Kypke.

19. *In deed and word.*] In miracles and doctrine. Acts vii. 22.

27. The two renderings suppose that the language is popular; and that the verb, according to a common construction, is not applicable to both the substantives which follow. See Wakefield N. T. 8vo.

28. *Made a show*, &c.] To try their benevolence and hospitality; and

CHAP. XXIV. a show that he was going further. But they constrained him; saying; "Abide with us: for it is toward even-
30 "ing, and the day is far spent." And he went in to abide with them. And it came to pass as he was at meat with them, that he took bread, and blessed, and brake
31 *it*, and gave *it* to them. And their eyes were opened, and they knew him: and he ceased to be seen by them.
32 Then they said one to another; "Did not our heart "burn within us, while he talked with us on the way, "and while he explained to us the scriptures?"
33 And they rose up that very hour, and returned to Jerusalem, and found the Eleven gathered together,
34 and those *who consorted* with them, saying; "The "Lord is risen indeed, and hath appeared to Simon."
35 And they told the things *which had happened* on the way,

with an actual intention to proceed onward if the two disciples had not interposed their strong persuasion. See Gen. xix. 2.

29. *Constrained him.*] By request and solicitation. This act of hospitality resembled that of Abraham and of Lot, to the angels. Gen. xviii, xix.

30. *And blessed.*] Probably his form of words in blessing God, and his manner known to these disciples on such occasions, led them to observe him attentively.

31. *He ceased to be seen by them.*] He suddenly withdrew himself from them. See Bishop Pearce.

32. *Burn within us.*] With love and admiration of such a Teacher; with hope and joy, when the resurrection and glory of Christ were enlarged on. See Kypke.

34. *To Simon.*] Christ's appearance to Simon Peter is recorded here only, and 1 Cor. xv. 5. As this gospel is said to have been written under the inspection of Paul, the relation of so honourable a circumstance may be esteemed a proof that no jealousy subsisted between these two Apostles after their variance. Gal. ii. 11.

To reconcile this passage with Mark xvi. 13, we may suppose that *the rest*, mentioned by Mark, were some of the apostles, and of others among our Lord's followers, whom the two disciples that had gone to Emmaus met separately, or in small companies. These individuals, or detached parties, disbelieved the report of our Lord's appearance. But, at some interval after these communications, that is, at the time denoted Mark xvi. 14, the two disciples resorted to the meeting of all the apostles and of others with them. At this time, our Lord had been seen by Peter; and his resurrection was acknowledged by all present; and the relation of the appearance at Emmaus was received by them as authentic.

CHAP. XXIV. and that *Jesus* was known by them in the breaking of bread.

36 And while they were thus speaking, *Jesus* himself stood in the midst of them, and saith to them; "Peace
37 "*be* unto you." But they were terrified and affrighted,
38 and supposed that they beheld a spirit. And he said unto them; "Why are ye troubled? and why do
39 "thoughts arise in your hearts? see my hands and my "feet, that it is I myself: handle me, and see *me*: for "a spirit hath not flesh and bones, as ye behold that I
40 "have." And when he had thus spoken, he shewed
41 them *his* hands and *his* feet. And while they still believed not through joy, and wondered, he said unto
42 them; "Have ye here any food?" And they gave him
43 a piece of a broiled fish, and of an honey-comb. And he took and ate *of them* in their presence.

44 And he said unto them; "These *are* the words "which I spake unto you, while I was yet with you; "that all things must be fulfilled which were written "in the law of Moses, and *in* the prophets, and *in* the
45 "psalms, concerning me." Then he opened their mind,
46 that they might understand the scriptures; and said unto them; "Thus it is written, and thus the Christ "ought to suffer, and to rise again from the dead the
47 "third day: and repentance and remission of sins *ought* "to be preached in his name among all the nations,
48 "having begun from Jerusalem. And ye are witnesses
49 "of these things. And, behold, I *will* send upon you

44. *The prophets.*] The historical books were written by prophets; as well as those which bear the names of particular prophets.

The psalms.] The psalms, being the noblest part of those books which the Jews called hagiographa, and being placed at their head, stand for the whole of that division.

Others think that the psalms, properly so called, are meant. "In the prophets, especially in that prophetical book the psalms." See Lardner's Cred. x. 60.

47. *Having begun.*] Bishop Pearce observes that κηρυχθῆναι κ. λ. should be considered as the neuter accusative agreeing in construction with ἀρξάμενον. See also Elsner.

CHAP. XXIV.

"the promise *made* by my Father: but dwell in the
"city *of Jerusalem*, until ye be endued with power from
"on high."

50 And he led them out to Bethany; and lifted up his
51 hands, and blessed them. And it came to pass that,
while he blessed them, he was parted from them, and
52 carried up into heaven. And they did him obeisance,
53 and returned to Jerusalem with great joy: and were
continually in the temple, praising and blessing God.

49. *Dwell in the city.*] After your return from Galilee. See Matth. xxvi. 32. xxviii. 7, 16. Mark xiv. 28. xvi. 7. John xxi. 1.

THE ACTS

OF

THE APOSTLES.

CHAP. I.

1 I MADE the former relation, O Theophilus, concerning all which Jesus undertook both to do and to teach,
2 until the day in which he was taken up, after having given commandments, by the Holy Spirit, to the
3 apostles whom he had chosen: to whom he also shewed himself alive, after his suffering, by many infallible proofs; being seen by them forty days, and speaking of
4 the things concerning the kingdom of God. And *then*, assembling them together, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father; "which," *said he*,
5 "ye have heard from me. For John indeed baptized "with water; but Ye shall be baptized with the Holy
6 "Spirit not many days hence." When therefore they were come together, they asked him, saying; "Lord, "wilt thou at this time restore the kingdom to Israel?"
7 And he said unto them; "It is not for you to know the "times or seasons, which the Father hath put in his

4. *That they should not depart from Jerusalem.*] After their return from Galilee. Matth. xxviii. 7, 16. Mark xvi. 7.

6. *They were come together.*] At Bethany. Luke xxiv. 50.

They asked him, &c.] Not understanding what the promise of the Father was, they asked him whether he would restore Israel from its depressed state to temporal glory: whether he would transfer dominion from the Romans to the Jews.

7. Our Lord's words imply that the Jews will be restored to earthly grandeur.

CHAP. I. "own disposal. But ye shall receive power, when the
" Holy Spirit is come upon you: and ye shall be wit-
8 " nesses to me, both in Jerusalem, and in all Judea,
" and in Samaria, and to the uttermost part of the
9 " earth." And when he had spoken these things, while
they beheld, he was taken up; and a cloud received
10 him out of their sight. And while they looked earnestly
toward heaven as he went *up*, behold, two men stood
11 by them in white apparel; who said also; " Ye men of
" Galilee, why stand ye looking toward heaven? this
" Jesus, that is taken up from you into heaven, shall so
" come *again* in like manner as ye have seen him go
" into heaven."

12 Then they returned to Jerusalem from the mount
called Olivet, which is near Jerusalem, a sabbath-day's
13 journey. And when they entered *the city*, they went
into an upper room, where abode Peter and James and
John and Andrew, Philip and Thomas, Bartholomew
and Matthew, James *the son* of Alpheus, and Simon
14 Zelotes, and Judas *the brother* of James. All these
steadfastly continued with one consent in prayer, with
certain women and Mary the mother of Jesus, and with
his brethren.

15 AND in those days Peter stood up in the midst of
the disciples, and said; (now the number of the per-

8. *Power.*] Luke xxiv. 49. The power of working miracles, of communicating spiritual gifts, of speaking foreign languages, &c.

And in Samaria.] The gospel was to be preached even to the Samaritans and to the gentiles. Our Lord prudently opens to the Apostles the extent of their commission; and shows his foreknowledge, and confidence in his cause.

11. *Shall so come.*] To judge the world.

12. *A sabbath day's journey.*] The Syriac version says that this was about seven furlongs.

Compare Luke xxiv. 50: John xi. 18: and observe that Bethany might be a scattered village, extending some furlongs from mount Olivet.

14. *And with his brethren.*] Many of his kinsmen therefore now believed in him. See John vii. 5.

15. *An hundred and twenty.*] All the converts about Jerusalem, not the whole body of them. See 1 Cor. xv. 6. Dr. Wall.

CHAP. sons together was about a hundred and twenty;)
1. " Brethren, this *part of* scripture, which the Holy Spirit
16 " spake before by the mouth of David, must needs be
" fulfilled concerning Judas, who was a guide to those
17 " who took Jesus. For he was numbered with us, and
18 " obtained the allotment of this ministry." (Now this
man caused a field to be purchased with the reward of
his iniquity; and, when he had fallen on his face, he
burst asunder in the midst, and all his bowels gushed
19 out: and it was known to all who dwelt in Jerusalem;
so that the field was called in their own language,
20 Aceldama, that is, The field of blood.) " For it is
" written in the book of Psalms; ' Let his habitation
' be desolate; and let no man dwell therein.' And,
21 ' His office let another take.' Wherefore, of these men
" that accompanied us all the time when the Lord
22 " Jesus consorted with us, having begun from the
" baptism of John to that day on which he was taken
" up from us, one must *be appointed to* become a witness
23 " with us of his resurrection." Then they set apart two;
Joseph, called Barsabas, who was surnamed Justus,
24 and Matthias. And when they had prayed, they said;
" Thou, Lord, who knowest the hearts of all, show

16. *Must needs be fulfilled.*] It was fit that it should be fulfilled, or verified, in Judas. Par erat Judæ simile quid evenire, &c. Grot.

18, 19. These verses may be considered as the words of Luke, the historian: and from the phrase *in their proper tongue*, compared with Col. iv. 11, 14, some infer that Luke was a gentile.

18. *Caused a field to be purchased.*] An action is often said to be done by a person who was the occasion of doing it. Matth. xxvii. 26. John xix. 1, 15. Acts ii. 23, 36.

When he had fallen on his face, &c.] He fell prone from the place on which he had hanged himself; so that his belly burst, and his bowels came out. See Bishop Pearce; and Newcome's Harmony, p. 51.

19. *Aceldama.*] From חקל *portio*, and דמא *sanguis*. Syr.

20. *Let his habitation*, &c.] Ps. lxix. 25, David speaks of his enemies in the plural number.

His office let another take.] Ps. cix. 8. The enemies of David speak, and imprecate this against him.

21. *Consorted with us.*] See the original phrase, Deut. xxxi. 2. 2 Chron. i. 10. C. ix. 28.

23. *Barsabas.*] בן שבע, filius juramenti.

CHAP. I.
"which of these two thou hast chosen, that he may
"take the allotment of this ministry and apostleship,
"from which Judas by transgression fell, so that he
"went to his own place." And their lots were cast:
and the lot fell upon Matthias; and he was numbered
with the eleven apostles.

CHAP. II.
NOW when the day of Pentecost was come, they
were all with one consent in the same place. And sud-
denly there came from heaven a sound, as of a rushing
mighty wind; and it filled all the house where they
were sitting. And divided tongues, as of fire, appeared
to them; and *a tongue* sat on each of them. And they
were all filled with the Holy Spirit; and began to
speak in different languages, as the Spirit gave them
utterance. Now there were dwelling at Jerusalem
Jews, religious men, out of every nation under heaven.

25. *So that he went to his own place.*] The consequence of which was, that he went to the grave, the place of destruction fit for him. See Bishop Pearce.

26. *Their lots.*] The two names being put in one urn, or in the folded lap of one mantle, Prov. xvi. 33, and two billets, one inscribed *Apostle*, the other blank, being put in another urn or lap; on drawing from each, the lot inscribed *Apostle* fell on Matthias.

1. *The day of Pentecost.*] The fiftieth day, reckoning as the law directs, Lev. xxiii. 11, 15, 16. Now our Lord rose from the dead on the morrow after the Jewish sabbath; on which morrow the sheaf of first-fruits of barley-harvest was to be waved; and from this morrow the day on which the first-fruits of wheat-harvest were to be waved, on which a holy convocation was to be kept. Exod. xxxiv. 22. Lev. xxiii. 21, and on which the Holy Spirit descended, was the fiftieth day.

Was come.] See Luke ix. 51.

2. *It filled.*] The sound filled.

3. *Divided.*] Either distributed, one to each person; or, rather, each parted asunder, as symbols of the different languages spoken by the apostles. See Doddridge, and Bishop Pearce.

As of fire.] Flames shoot into forms like tongues.

A tongue *sat.*] In the original, γλῶσσα is understood before ἐκάθισε.

I think that the divided tongues descended on the twelve Apostles; see v. 14; and not on the whole number of one hundred and twenty, mentioned c. i. 15.

5. *Religious men.*] Worshippers of the true God.

Every nation.] Many nations.

CHAP. II. And when this report was spread abroad, the multitude came together, and were perplexed, because every
7 man heard them speaking in his own language. And they were all amazed, and wondered, saying one to another; "Behold, are not all these who speak
8 "Galileans? How then hear we every man in our own
9 "language, in which we were born? Parthians, and "Medes, and Elamites, and dwellers in Mesopotamia, "and in Judea and Cappadocia, in Pontus and Asia,
10 "in Phrygia and Pamphylia, in Egypt and in the parts "of Libya about Cyrene, and strangers from Rome
11 "both Jews and proselytes, Cretans *also* and Arabians; "we hear them speaking in our own tongues the
12 "wonderful works of God." And they were all amazed, and doubted, saying one to another; "What
13 "can this mean?" But others, scoffing, said; "These
14 "men are full of new wine." But when Peter and the Eleven had stood up, he lifted up his voice, and said unto them; "Ye Jews, and all ye who dwell in "Jerusalem, be this known unto you, and hearken to
15 "my words. For these are not drunken, as ye sup-
16 "pose; since it is but the third hour of the day. But
17 "this is what was spoken by the prophet Joel: 'And

6 *And when this report was spread abroad.*] Some think that φωνὴ refers to the sound mentioned *v.* 2. But see Gen. xlv. 16. and Wolfius.

9. *Elamites.* Persians. How very widely colonies of Jews were dispersed, may be seen in a curious passage quoted by Schoettgenius from Philo de legatione ad Caium, p. 1031. fol. ed. Paris. 1640.

And in Judea.] India, Idumea, Cilicia, Bithynia, Lydia, are different conjectures. Tertullian and Augustin read Armenia. But the Hebrew-Syriac dialect of Judea might differ from that of Galilee, see *v.* 7, as much as the Greek and oriental dialects differed in some of the countries enumerated.

Asia.] Proconsular Asia. See Bishop Pearce on c. xvi. 6.

10. *Libya about Cyrene.*] That some captive Jews were planted there by Ptolemy Lagus, see Bishop Pearce.

Both Jews and proselytes.] Both Jews by descent, and gentile converts to the worship of the true God.

13. *Of new wine.*] *Must*, of the last vintage; to preserve the *sweetness* of which the ancient writers give rules. See Wetstein.

15. "The argument depends on the custom of the Jews, who used to attend their morning prayer fasting." Lardner's Cred. i. c. ix. p. 457.

CHAP. II. it shall come to pass in the last days, saith God, *that*
' I will pour out my Spirit upon all flesh: and your
' sons and your daughters shall prophesy, and your
' young men shall see visions, and your old men shall
18 ' dream dreams: and on my men-servants and on my
' maid-servants I will pour out my Spirit in those days;
19 ' and they shall prophesy: and I will show wonders in
' heaven above, and signs on the earth beneath; blood,
20 ' and fire, and vapour of smoke. The sun shall be
' turned into darkness, and the moon into blood, before
21 ' the great and signal day of the Lord come. And it
' shall come to pass, *that* whosoever shall call on the
22 ' name of the Lord shall be delivered.' " Ye men of
" Israel, hear these words: Jesus of Nazareth, a man
" whom God hath pointed out among you by mighty
" works and wonders and signs, which God did by
" him in the midst of you, as ye yourselves know;
23 " him, being delivered up *to you* by the determinate
" counsel and foreknowledge of God, [ye have taken,
" and] by wicked hands ye have crucified and slain:
24 " whom God hath raised up, having loosed the bands
" of death: because it was not possible that he should
25 " be holden by it. For David speaketh concerning
" him; ' I saw the Lord always before me; for he is
26 ' on my right hand, so that I cannot be moved. Where-
' fore my heart rejoiced, and my tongue was glad:
27 ' moreover my flesh also will rest in hope; because
' thou wilt not leave me in the grave; nor suffer thine

19, 20. These verses refer to the destruction of Jerusalem.

21. The Providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews.

22. *Mighty works and wonders and signs.*] The original words are often used indiscriminately; and seem to be joined together for the sake of emphasis.

24. *The bands of death.*] The Hebrew חֶבֶל signifies both *band* and *pain*. The former sense is more suitable to Ps. xviii. 5. See Doddridge, Parkhurst, and Bishop Pearce. " Postquam solverat dolores mortis antecedentes." Kypke.

It was not possible.] It was unfit in itself, and contrary to the tenour of prophecy, that the Lord of life should be holden by death.

CHAP. II. Holy One to see corruption. Thou hast made known
" to me the ways of life; thou wilt make me full of
29 " joy with thy countenance.' Brethren, let me plainly
" speak to you of the patriarch David, that he both
" died and was buried, and his sepulchre is among
30 " us to this day. Wherefore being a prophet, and
" knowing that God had sworn to him with an oath,
" that of the fruit of his loins he would place *suc-*
31 " *cessors* on his throne; he foresaw *this*, and spake
" concerning the resurrection of Christ, that he was
" not left in the grave, nor did his flesh see corruption.
32 " This Jesus hath God raised up, of which *fact* all we
33 " are witnesses. Having therefore been exalted to the
" right hand of God, and having received from the
" Father the promise of the Holy Spirit, he hath
34 " poured out this, which ye now see and hear. For
" David hath not ascended into the heavens: but he
35 " himself saith; 'Jehovah said unto my Lord, Sit
36 ' thou on my right hand, until I make thine enemies
' thy footstool.' Wherefore let all the house of Israel
" know assuredly, that God hath made that Jesus,
" whom ye have crucified, *both* Lord and Christ."
37 Now when they heard *this*, they were pierced to the
heart, and said to Peter, and to the rest of the apostles;
38 " Brethren, what shall we do?" Then Peter said unto
them: " Repent, and let every one of you be baptized
" in the name of Jesus Christ, for the remission of sins;

29. *Brethren.*] Ἀνὴρ is often redundant: Thus the forms c. i. 11. ii. 14, 22, are equivalent to Ἄνδρες Ἀθηναῖοι so often used by Demosthenes. See Bishop Pearce on c. vii. 2.

30. *Had sworn.*] Ps. cxxxii. 11. 1 Kings viii. 25.

He would place.] So καθίζω is used Iliad vi. 360. vii. 49.

31. The prophecy in its most eminent sense referred to Christ; though it had an interior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies.

34. Which exaltation is referred to in a passage that must be understood of Christ, and not of David. For, &c.

35. *Thy footstool.*] Victis victores pedem imponere solebant. Elsner.

CHAP. II. " and ye shall receive the gift of the Holy Spirit. For
" the promise is to you, and to your children; and to
" all that are afar off, as many as the Lord our God
40 " shall call." And with many other words he testified
and exhorted, saying; " Save yourselves from this
" perverse generation."
41 Then those who [gladly] received his words were
baptized: and *on* that day about three thousand persons
42 were added *to the church*. And they steadfastly continued in the doctrine of the apostles, and *in* fellowship,
43 and in the breaking of bread, and in prayers. And
fear came upon every one; and many wonders and
44 signs were done by the apostles. And all who believed
45 were together, and had all things common; and sold
their possessions and substance, and parted them among
46 all, as every one had need. And steadfastly continuing
in the temple day by day with one consent, and breaking bread from house to house, they partook of food
47 with gladness, and singleness of heart, praising God,
and having favour with all the people. And the Lord
daily added to the church those who were saved.

39. *That are afar off.*] It is plain that Peter spoke this by the Holy Spirit. For he had no conception that the Gentiles would be called into the Christian church till some time after: c. x. 34.

40. *From this perverse generation.*] Lest ye be involved in their temporal and eternal destruction.

42. *And in fellowship.*] With the apostles, and with each other.

In the breaking of bread.] In joint partaking of food. See *v.* 46.

43. *Upon every one.*] Whether believer or unbeliever.

44. *Were together.*] They frequented the same places, and met at the temple: *v.* 46. Their intercommunity of goods shewed their mutual confidence and affection; but it is no precedent for future ages in very dissimilar circumstances. They who sold their goods, and divided them, were willing to be perfect in dedicating themselves to the preaching of the gospel; as Christ exhorted the rich young man. Matth. xix. 21.

46. *From house to house.*] That this is a right translation, see c. xx. 20, 23.

Singleness of heart.] Harmlessness, uprightness, and sincerity of heart. Hesychius.

47. *Favour.*] They had a good report from those without. 1 Tim. iii. 7.

Those who were saved.] Converts, who were placed in a state of salvation. See c. 40, Σωθῆτε, and 1 Cor. i. 18. 2 Cor. ii. 15. Compare c. v. 14.

CHAP. III.

1 NOW Peter and John went up together into the temple at the hour of prayer, *which was* the ninth hour.
2 And a certain man, lame from his mother's womb, was carried; who was laid daily at the gate of the temple, which is called Beautiful, to ask alms of those
3 that entered into the temple: who, when he saw Peter and John about to go into the temple, asked to receive
4 alms. Then Peter and John earnestly beheld him, and
5 *Peter* said; "Look on us." And he gave heed to
6 them, expecting to receive something from them. Then Peter said; "Silver and gold I have not: but such as "I have, I give unto thee. In the name of Jesus
7 "Christ of Nazareth, rise and walk." And *Peter* took him by the right hand, and raised *him* up; and immediately his feet and ancle-bones were strengthened:
8 and leaping up, he stood and walked, and entered with them into the temple, walking, and leaping, and
9 praising God. And all the people saw him walking
10 and praising God; and they knew that it was he who used to sit for alms at the Beautiful gate of the temple: and they were filled with astonishment and amazement
11 at that which had befallen him. And as *the lame man* held Peter and John, all the people ran together unto them in the porch, which is called Solomon's, much astonished.
12 And when Peter saw *it*, he said to the people; "Ye "men of Israel, why wonder ye at this? or why look

1. *Together.*] See Syr. and Josephus in Krebsius. See also a like phrase c. xiv. 1.

6. *I have not.*] See c. ii. 44.

7. *His feet and ancle-bones.*] Plantæ, (i. e. infimæ partes pedis,) ac tali. Erasmus.

8. *And leaping.*] See Isai. xxxv. 6.

The miracles referred to c. ii. 43. were probably of a private nature. Considering how the Jews had recently conducted themselves toward Christ, it was great fortitude to work public miracles in his name.

12. *To walk.*] For the Greek form, see on 1 Cor. ii. 2; τω being used as the Hebrew ל.

CHAP. III. " ye earnestly on us, as though by our own power
" or godliness we had made this man to walk? The
13 " God of Abraham and of Isaac and of Jacob, *even* the
" God of our fathers, hath glorified his Son Jesus;
" whom Ye delivered up, and denied in the presence of
14 " Pilate, when he had determined to release *him*. But
" Ye denied the Holy and Righteous One; and desired
15 " a murtherer to be granted unto you; and killed the
" Author of life, whom God hath raised from the dead;
16 " of which we are witnesses. And his name, through
" faith therein, hath strengthened this man, whom ye
" see and know: yea, *our* faith which is through *Jesus*
" hath given him this perfect soundness in the presence
17 " of you all. And now, brethren, I know that through
18 " ignorance ye did *it*, as *did* your rulers also. But
" those things which God foretold by the mouth of
" all his prophets, that Christ would suffer, he hath
19 " thus fulfilled. Repent ye therefore, and be con-
" verted, that your sins may be blotted out, when the
" times of refreshment shall come from the presence of
20 " the Lord, and he shall send Jesus Christ, that was
21 " before appointed for you: whom heaven must re-
" ceive, until the times of the restoration of all things,
" concerning which God hath spoken by the mouth of

13. *And denied.*] Refused to acknowledge as the Christ. C. vii. 35. Grot.

16. *Therein.*] *His name* is equivalent to *he*.

Which is through Jesus.] Which subsists in us by his means. 1 Pet. i. 21. Beza.

19. *When the times*, &c.] Devarius de particulis Græcis, p. 166, and Hoogeveen, p. 851, give ὅπως the sense of ἐπὰν, or ἐπειδάν. See Herod. l. ii. § 13. ὅπως ἔλθοι ὁ πόταμος ἐπὶ ὀκτὼ πήχεας: quum, postquam, &c. See also Beza, or Pol. Syr.

Of refreshment.] And not of vengeance.

20. *That was before appointed for you.*] And of whom it was foretold accordingly, that he should be raised up from among you. See *v.* 22.

These were very conciliating circumstances to the Jews; and therefore are wisely insisted on.

If we read προκεκηρυγμένον, Dr. Wall gives the right sense: " who is now beforehand preached unto you."

21. *Of the restoration of all things.*] When all things shall be disposed,

CHAP. III. " his holy prophets [since the world began.] Now
" Moses said [to *our* fathers;] 'The Lord your God
22 'will raise up unto you from your brethren, a prophet
'like me; to him ye shall hearken in all things, what-
23 'soever he shall speak unto you. And it shall come
'to pass *that* every one, who shall not hear that pro-
'phet, shall be destroyed from among the people.'
24 " Yea, and all the prophets, from Samuel and those
" who follow after, as many as have spoken, have told
25 " likewise of these days. Ye are *the* sons of the pro-
" phets, and of the covenant which God made with our
" fathers, saying unto Abraham; 'And in thine off-
'spring all the families of the earth shall be blessed.'
26 " God, having raised up his Son, hath sent him unto
CHAP. IV. " you first, to bless you, by turning away every one
" of you from his iniquities."

1 And as the *apostles* were speaking to the people, the
priests, and the captain of the temple, and the Sad-
2 ducees, came suddenly upon them; being grieved that
they taught the people, and preached through Jesus
3 the resurrection from the dead: and they laid *their*
hands on them, and put them in prison until the next
4 day: for it was now evening. However, many of
those that had heard the words *of Peter* believed: and
the number of the men was about five thousand.
5 And it came to pass on the morrow, that their rulers,

ordered, settled, in a perfect state, from their present imperfect one. See Bishop Pearce's accurate note.

22. Negare nolim Deum plures prophetas se missurum hic promittere; verum inter illos unum quendam eximium, sicut Mosem, quem præsertim audiri velit, et cujus prærogativæ præ reliquis sint eximiæ. Limborch in loc.

24. *From Samuel.*] He instituted the schools of the prophets. Or, according to Le Clerc, he was the first famous prophet, after Moses, whose predictions are extant.

26. *Unto you first.*] C. xiii. 46. Rom. 1. 16. The Jews had this privilege on account of the covenant made with their progenitors.

1. *The Sadducees.*] These deniers of a resurrection naturally opposed the preachers of it. See c. v. 17.

CHAP. IV. and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as
6 were of the race of the high-priest, were gathered to-
7 gether in Jerusalem. And when they had set *the apostles* in the midst, they asked; "By what power, or
8 "by what name, have ye done this?" Then Peter, filled with the Holy Spirit, said unto them; "Ye rulers of
9 "the people, and elders of Israel, if we be examined "this day concerning the good deed done to the infirm "man, by what means he hath been made well, be it
10 "known to you all, and to all the people of Israel, "that by the name of Jesus Christ of Nazareth, whom "Ye crucified, *but* whom God raised from the dead, "*even* by Him this man standeth here before you re-
11 "stored. This is the stone which was despised by you "builders; *but* which is become the head of the corner.
12 "Nor is there salvation by any other: for there is "none other name under heaven given among men, by
13 "which we can be saved." Now, when they observed the free speech of Peter and John, and perceived that they were unlearned and obscure men, they wondered;
14 and they knew that *these men* had been with Jesus. And beholding the man that had been restored, standing
15 with them, they had nothing to object. But when they had commanded them to withdraw out of the council,
16 they conferred among themselves, saying; "What "shall we do to these men? for that indeed a signal "miracle hath been wrought by them, *is* manifest to "all those who dwell in Jerusalem, and we cannot
17 "deny *it*. But, that it spread no further among the

6. *Annas the high-priest.*] Who had been high-priest; in contradistinction to some other Annas. See on Luke iii. 2.

The race of the high-priest.] Descendents of Aaron.

12. *Salvation—saved.*] The original words refer to σέσωται v. 9: and probably have a double reference, to miraculous cures, and to spiritual salvation.

16. *Signal.*] The Greek word seems to denote what is so illustrious that it must be known.

CHAP. IV. "people, let us strictly threaten them that henceforth
"they speak to no man in this name." And they
18 called *the apostles*, and commanded them not to speak at
19 all, nor teach, in the name of Jesus. But Peter and
John answered and said unto them; "Whether it be
"right before God to hearken unto you more than
20 "unto God, judge ye. For we cannot but speak the
21 "things which we have seen and heard." So when
they had further threatened them, they released them,
not finding how they might punish them, on account
of the people: for all *men* glorified God because of that
22 which had been done. For the man was more than
forty years old, on whom this miracle of curing had
been wrought.
23 And having been released, they went to their own
company, and reported all which the chief-priests and
24 elders had said unto them. And when *their own com-*
pany had heard *it*, they lifted up their voice to God
with one consent, and said; "O sovereign Lord, thou
"*art* God, who madest heaven, and earth, and the sea,
25 "and all that is in them: who saidst also by the mouth
"of thy servant David; 'Why did the gentiles rage,
26 'and the people imagine vain things? *Why* did kings
'of the earth stand up, and *why* were the rulers
'gathered together, against the Lord, and against his
27 'Anointed?' For in truth, against thine holy Son
"Jesus, whom thou hast anointed, both Herod and
"Pontius Pilate, and the gentiles, and the people of
28 "Israel, were gathered together in this city; to do
"whatsoever thine hand and thy counsel determined
29 "before to be done. And now, Lord, behold their
"threatenings: and grant unto thy servants, that with
30 "all freedom they may speak thy word; by stretching

22. *Than forty years old.*] And, c. iii. 2, had been lame from his birth.

28. *Thine hand and thy counsel.*] Thy power and thy counsel: thy powerful counsel.

CHAP. IV.
"forth thine hand to heal; and *by* the doing of signs
"and wonders through the name of thine holy Son
31 "Jesus." And, when they had prayed, the place was
shaken where they were assembled together; and they
were all filled with the Holy Spirit, and spake the word
of God with freedom.
32 And the multitude of those who believed were of one
heart, and of one soul: nor did any *of them* say that
aught of the things which he possessed was his own;
33 but they had all things common. And the apostles
gave witness of the resurrection of the Lord Jesus with
34 great power: and there was great favour toward them
all. Not that there was any among them who wanted:
for as many as were possessors of lands or houses sold
them, and brought the prices of the things which were
35 sold, and laid *them* down at the feet of the apostles:
and distribution was made to every one according as
he had need.
36 And Joses, who by the apostles was surnamed
Barnabas, (which is, being interpreted, *The* son of
37 consolation,) a Levite, *and* a native of Cyprus, having
CHAP. V. land, sold *it*, and brought the money, and laid *it* at
the feet of the apostles.
1 But a certain man named Ananias, with Sapphira
2 his wife, sold a possession, and kept back *part* of the
price, [his] wife also being privy *to it*, and brought a
3 certain part, and laid *it* at the feet of the apostles. But
Peter said; "Ananias, why hath Satan filled thine
"heart to deceive the Holy Spirit, and to keep back
4 "*part* of the price of the land? While it remained, was
"it not thine own? and, after it was sold, was it not
"in thine own power? why hast thou conceived this
"thing in thine heart? thou hast not lied unto men,
5 "but unto God." And Ananias, hearing these words,

33. *Great power.*] Of words and of miracles.
4. *Thou hast not lied unto men, but unto God.*] Thou hast not so much lied unto men as unto God. Bishop Pearce.

CHAP. V.
fell down, and expired. And great fear came on all those that heard [these things]. And *certain* young men rose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what had been done, came in. And Peter said unto her; "Tell me whether "ye sold the land for so much." And she said; "Yes, for so much." Then Peter said unto her; "How is it that ye have agreed together to try the "Spirit of the Lord? behold, the feet of those that "have buried thine husband *are* at the door, and they "will carry thee out." Then she immediately fell down at his feet and expired. And the young men came in, and found her dead; and, when they had carried *her* out, they buried *her* by her husband. And great fear came upon the whole church, and upon all that heard these things.

And by the hands of the apostles many signs and wonders were wrought among the people: (now they were all with one consent in Solomon's porch: and of the rest no man durst join himself to them; but the people

6. *Wound him up.*] In burial clothes. John xi. 44. xix. 40.

8. *For so much.*] Specifying the sum which Ananias had brought.

11. The action committed by Ananias and Sapphira was vainglorious, covetous, fraudulent, impious, and greatly aggravated in those who most probably had tasted the heavenly gift, c. iv. 31, and seen miracles wrought by the apostles. C. ii. 43. iii. 6. iv. 33. The punishment displayed the knowledge, power, and divine mission of those who were inspired by the Holy Spirit; and deterred interested persons from joining the Christians to partake of their goods and alms. See Le Clerc and Doddridge.

12—14. Bishop Sherlock ingeniously conjectured that *v.* 14, and the first clause of *v.* 12, "And——people" should be transposed. See Bower, 4to.

12. *Now they were all*, &c.] This remark, that all the Christian disciples met thus, is thrown in to show how boldly they professed belief in Jesus.

13. *Of the rest*, &c.] Of those who were unconverted, none durst hypocritically join himself to them for the purpose of receiving their alms.

But, &c.] But, on the contrary, the people, instead of attempting to deceive them by false pretences, or at all mingling with them, held them in high honour, and kept at an awful distance from them.

CHAP. V. magnified them: and believers were *still* more added to the Lord, multitudes both of men and women:)
15 so that they brought forth the sick throughout the streets, and laid *them* on beds and couches, that even the shadow of Peter passing by might overshadow
16 some of them. A multitude likewise *out* of the cities round about came to Jerusalem, bringing sick folks, and those that were vexed by unclean spirits: and they were all cured.
17 Then the high-priest rose up, and all those who were with him, (which was the sect of the Sadducees,) and
18 were filled with indignation, and laid [their] hands on
19 the apostles, and put them in the common prison. But an angel of the Lord opened the prison-doors by night,
20 and brought them out, and said; "Go, stand and "speak in the temple to the people all the words of
21 "this life." And when they had heard *this*, they entered into the temple early in the morning, and taught. Then the high-priest came, and those that were with him, and called together the council, and all the senate of the sons of Israel, and sent to the prison,
22 that *the apostles* might be brought. But when the officers came, they found them not in the prison; and
23 returned, and told, saying; "The prison indeed we "found shut with all safety, and the keepers standing "before the doors: but when we had opened *them*, we
24 "found no man within." Now, when the *high*-priest, and the captain of the temple, and the chief-priests heard these words, they doubted concerning them,
25 what this would be. Then one came and told them; "Behold, the men whom ye put in prison are standing
26 "in the temple, and teaching the people." Then the captain went together with the officers, and brought them without violence: for they feared the people, lest
27 they should have been stoned. And, when they had

24. *The high-priest.*] Krebsius has shown that ἱερεὺς is sometimes used for ἀρχιερεύς.

CHAP. V. brought them, they set *them* before the council. And the high-priest asked them, saying; "Did not we
28 "strictly command you that ye should not teach in "this name? and, behold, ye have filled Jerusalem "with your doctrine, and seek to bring this man's
29 "blood upon us." Then Peter and the *other* apostles answered and said; "We ought to obey God rather than
30 "men. The God of our fathers hath raised up Jesus; "whom ye killed, having hanged him on a cross:
31 "Him God hath exalted to his right hand, *to be* a "Leader and a Saviour, to give repentance unto Israel,
32 "and forgiveness of sins. And we are [his] witnesses "of these things; and *so is* the Holy Spirit also, which "God hath given to those that obey him."
33 And when they heard *this*, they were cut *to the heart*,
34 and took counsel to kill them. Then there stood up in the council a certain Pharisee, named Gamaliel, a teacher of the law, had in honour among all the people, and commanded to send the apostles out for a short
35 time; and said unto them; "Ye men of Israel, take "heed to yourselves concerning these men, what ye
36 "intend to do. For before these days Theudas rose "up, boasting himself to be some *great* one; to whom "a number of about four hundred men joined them-"selves: who was slain; and all, as many as obeyed
37 "him, were scattered and came to nought. After this "man Judas of Galilee rose up, in the days of the "enrolment, and drew away many people after him: "and he *also* perished; and all, as many as obeyed

28. *To bring this man's blood upon us*] To bring on us the death of Jesus, by incensing the people against us.

34. *Gamaliel.*] Paul's preceptor. C. xxii. 3.

36. *Theudas.*] Lardner thinks that there were two impostors of this name; one before Judas of Galilee, soon after Herod's death, while Archelaus was at Rome; and another in the reign of Claudius. Cred. book ii. c. 7. p. 931, 7. But see Michaelis translated by Marsh, i. 61.

37. *Of the enrolment.*] Not that made in the beginning of Archelaus's reign, Luke ii. 1, Matth. ii. 22; but about ten years after. See Lardner. Cred. ii. c. 1. p. 661.

CHAP. V.
" him, were dispersed. And now I say unto you;
" Refrain from these men, and let them go on: for if
38 " this counsel or this work be of men, it will be over-
39 " thrown: but if it be of God, ye cannot overthrow it:
" *beware also* lest ye be found even to contend against
40 " God." And they were persuaded by him: and when they had called the apostles, they beat *them*, and commanded that they should not speak in the name of
41 Jesus, and released them. So they departed from the presence of the council, rejoicing that they were thought worthy to be shamefully treated for the name *of Jesus*.
42 And daily in the temple, and in every house, they ceased not to teach and to preach the glad tidings that Jesus was the Christ.

CHAP. VI.
1 NOW in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were overlooked in the daily ministration *of alms*.
2 Then the Twelve called the multitude of the disciples unto them, and said; " It is not reasonable that we
" should leave the word of God, and minister to *the*
3 " tables *of the poor*. Wherefore, brethren, look ye out
" from among you seven men of good report, full of
" the [Holy] Spirit and of wisdom, whom we will
4 " appoint over this business. But we will steadfastly
" continue in prayer, and in the ministry of the word."
5 And the words pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and

1. *The Hellenists.*] Proselytes to the Jewish religion. See Lardner's remarks on Dr. Ward's Dissertations, c. v. Or, rather, foreign grecizing Jews. See on John vii. 35. C. ix. 29. Syr. and c. xi. 20.

2. *Tables.*] That food may be set on them.

3. *Look ye out*, &c.] The appointment was prudently left to others, that no suspicion of interested views might fall on the apostles.

5. By the names, some of these seem to have been Hellenists.

CHAP. VI.
Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and
6 when these had prayed, they put *their* hands on them.
7 And the word of God increased: and the number of the disciples greatly multiplied in Jerusalem: and a great multitude of the priests became obedient to the faith.
8 And Stephen, full of *God's* favour and of power, did
9 great wonders and signs among the people. But there arose some of the synagogue, which is called *the synagogue* of the Libertines, and *some* of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, dis-
10 puting with Stephen. And they were not able to resist
11 the wisdom and the spirit by which he spake. Then they suborned men, who said; "We have heard him "speak blasphemous words against Moses, and *against*
12 "God." And they stirred up the people, and the elders, and the scribes; and these came suddenly upon
13 *him*, and seized him, and brought *him* to the council, and set up false witnesses, who said; "This man "ceaseth not to speak words against *this* holy place and
14 "the law. For we have heard him say, that this Jesus "of Nazareth will destroy this place, and will change
15 "the customs which Moses delivered to us." And all

CHAP. VII.
who sat in the council looked steadfastly on him, and saw his face as *it had been* the face of an angel.
1 Then the high-priest said; "Are these things so?"
2 And *Stephen* said; "Brethren, and fathers, hearken.

7. *A great multitude of the priests.*] Wetstein observes from Josephus that there were more than 5000 of them. See also Ezra ii. 36—39.

9. *Libertines.*] Jews, who had been carried captives into Italy, and had been made free by the Romans, or were the sons of such. Lardner, Cred. i. 3. 243.

15. There seems to have been a splendour on the countenance of Stephen, resembling that of Moses when he came down from mount Sinai, Exod. xxxiv. 30, and that of Christ at his transfiguration: Matth. xvii. 2.

2. This discourse resembles those which the Jews were accustomed to hear in their synagogues. See c. xiii. 17, &c.

CHAP. VII.

"The God of glory appeared to our father Abraham,
"when he was in Mesopotamia, before he dwelt in
3 "Haran; and said unto him; 'Depart from thy
'country, and from thy kindred, and go into the land
4 'which I shall show thee.' Then he departed from the
"land of the Chaldeans, and dwelt in Haran; and,
"when his father was dead, *God* removed him thence
5 "into this land wherein ye now dwell; but gave him
"none inheritance in it, not even *so much as* to set his
"foot on: yet he promised that he would give it to
"him for a possession, and to his offspring after him,
6 "when *as yet* he had no child. And God spake in this
"manner; that his offspring should sojourn in a foreign
"land, and that they should be brought into servitude,
7 "and afflicted, four hundred years. And the nation,
"whom they shall serve, I will judge, said God; and
"after that they shall come forth, and worship me in
8 "this place. And *God* gave him the covenant of cir-
"cumcision: and afterward *Abraham* begat Isaac, and

4. *When his father was dead.*] If we adopt the Samaritan reading, Gen. xi. 32, that Terah lived only 145 years, all is clear. For Abram was born when Terah was 70: Gen. xi. 26: and Abram left Haran when he was 75: Gen. xii. 4: that is, in the year when Terah died.

5. *None inheritance*, &c.] Abram sojourned in Canaan by the sufferance of the inhabitants; God so disposing their minds, and much of the country being unoccupied: Gen. xiii. 9. But Abraham himself allowed that the land belonged to the people among whom he came; and obtained from them a burying-place by purchase. Gen. xxiii. 4, &c.

To him for a possession.] See Gen. xiii. 15. xvii. 8. It was given to Abram, as an undisturbed sojourner; and to his posterity, after their return from Egypt, as possessors and heirs, by the divine interposition.

6. *Four hundred years.*] Chronologers agree that the period of time from the birth of Abram to the descent into Egypt was 290 years. But Abram was 100 years old at the birth of Isaac: Gen. xxi. 5. His descendents therefore passed 190 years in Canaan. It is agreed also that the Israelites were in Egypt 215 years. His descendents therefore were 405 years in Canaan and Egypt; and for this broken number the round number 400 is here used, and Gen. xv. 13. However, Exod. xii. 40, the number 405 must be taken; and to this must be added the 25 years during which Abram lived in Canaan before the birth of Isaac. See the note on *v.* 4. Thus it will be true that "the sojourning of the sons of Israel, and "of their fathers, which they made in the land of Canaan and in the "land of Egypt, was four hundred and thirty years:" as Exod. xii. 40 is read in the Samaritan, and in some copies of the Seventy.

CHAP. VII.
" circumcised him the eighth day; and Isaac *begat*
" Jacob, and Jacob *begat* the twelve patriarchs.
9 " And the patriarchs, moved with envy, sold Joseph
10 " into Egypt: but God was with him, and delivered
" him out of all his afflictions, and gave him favour
" and wisdom before Pharaoh king of Egypt; who
" made him governor over Egypt and *over* all his
11 " household. Now there came a famine over all the
" land of Egypt and of Canaan, and great affliction;
12 " and our fathers found no sustenance. But when
" Jacob heard that there was corn in Egypt, he sent
13 " out our fathers *the* first *time*. And at the second *time*
" Joseph was made known to his brethren: and Joseph's
14 " kindred became known to Pharaoh. Then Joseph
" sent, and called his father [Jacob] to him, and all
15 " his kindred, seventy-five persons. So Jacob went
16 " down into Egypt; and he died, and our fathers; and
" were carried to Shechem, and laid in the sepulchre
" which *Jacob* bought for a sum of money from the
" sons of Emmor *the father* of Shechem.
17 " But when the time of the promise, which God
" had sworn to Abraham, drew near, the people grew
18 " and multiplied in Egypt; till another king arose, who
19 " knew not Joseph. He dealt subtilly with our kindred,

14. *Seventy-five persons*.] Some understand συνῳκισμένην before ἐν.

Gen. xlvi. 27, and Deut. x. 22, the number is seventy; Jacob, Joseph, and Ephraim and Manasseh, the two sons of Joseph, being added to the sixty-six mentioned Gen. xlvi. 26. But in the lxx the number is seventy-five; five descendents of Ephraim and Manasseh being added Gen. xlvi. 20: which addition Grabe and Kennicott consider as an interpolation. See Kennicott's second dissertation, p. 106. Indeed, as the text of the lxx now stands, the words must have been interpolated; because at *v.* 26 the sum total of persons is sixty-six, instead of seventy-one.

Beza and Grotius think that πάντες should be omitted in the text. MS. C reads πάντες, which is a good construction καλὲ τὸ σημαινόμενον. Others suppose that the reading here was early accommodated to that of the lxx.

Perhaps the addition in the lxx, which now stands at *v.* 20, should be placed after *v.* 26; and in *v.* 27 we should read ἑπτὰ for ἐννέα. Then, by reckoning Jacob and Joseph, the whole number would be 75.

16. *Which Jacob bought.*] I agree with those critics who say that the original reading was ὠνήσατο without a nominative case immediately

CHAP. VII. " and afflicted our fathers: so that they cast out their
" infants, that they might not be preserved alive. At
20 " which time Moses was born, and was very beautiful,
" and was nourished in *his* father's house three months.
21 " And when he was cast out, Pharaoh's daughter took
22 " him up, and nourished him for her own son. And
" Moses was instructed in all the wisdom of the
" Egyptians; and was mighty in words and in deeds.
23 " And when he was forty years old, it came into his
24 " mind to visit his brethren, the sons of Israel. And
" when he saw one *of them* suffer wrongfully, he de-
" fended *him*, and avenged him that was oppressed,
25 " and slew the Egyptian. Now he supposed that his
" brethren would have understood, that God, by his
" hand, would give them deliverance: but they under-
26 " stood not. And the next day he presented himself to
" *some of* them as they contended, and would have re-
" conciled them, saying; ' Sirs, ye are brethren; why

added; and that some unskilful annotator placed Ἀβραὰμ in the margin, whence it was inserted in the text. Or the contraction ΙΑΒ may have been read ΑΒ. That Ἰακὼβ is the true nominative, to be supplied from *v.* 15, appears from Gen. xxxiii. 19. Josh. xxiv. 32.

In the word Ἰακὼβ, *v.* 14, we have an instance of the proneness to interpolate.

Though Jacob was buried in Hebron, Gen. xlix. 30, xxiii. 19, yet some of the patriarchs were buried in Shechem. See Josh. xxiv. 32: and consult Wolfius.

22. *In words.*] His words were weighty and forcible; though not eloquent, or gracefully delivered. See Exod. iv. 10.

In deeds.] In the miracles wrought by him. Moses, in the course of his life, was justly entitled to this character.

24. *Suffer wrongfully.*] I translate in this manner, because I think that the Israelite was put to death: and thus the conduct of Moses in killing the Egyptian is justified. The Hebrew verb, Exod. ii. 11, is translated *slew*, *v.* 12. See ἀδικέω Rev. ix. 10, 19; where it signifies *to hurt so as to kill.*

25. Compare Hebr. xi. 24. Moses seems to have collected from the promise made to Abraham, Gen. xv. 13, 14, that the period of Egyptian servitude was expiring; and to have understood by a divine impulse that God would make him the Deliverer of the Israelites, though he knew not the time or manner.

26. *Sirs, ye are brethren.*] Or, " Ye are brethren," ἄνδρες being pleonastic. Bishop Pearce.

CHAP. VII.
do ye wrong one another?' But he who did wrong
" to his neighbour thrust *Moses* away, saying; 'Who
28 'made thee a ruler and a judge over us? Wilt thou
'kill me, as thou killedst the Egyptian yesterday?'
29 " Then Moses fled at these words; and was a sojourner
" in the land of Midian, where he begat two sons.
30 " And when forty years were expired, there appeared
" to him, in the desert of mount Sinai, an angel of the
31 " Lord in a flame of fire in a bush. And when Moses
" saw *it*, he wondered at the sight: and, as he drew
" near to observe *it* well, the voice of the Lord came
32 " [unto him,] *saying*; 'I *am* the God of thy fathers,
'the God of Abraham, and the God of Isaac, and the
'God of Jacob.' Then Moses trembled, and durst not
33 " look. Then the Lord said unto him; 'Put off thy
'sandals from thy feet: for the place where thou
34 'standest is holy ground. I have surely seen the
'affliction of my people that *are* in Egypt, and I have
'heard their groaning; and am come down to deliver
'them: and now, come, I will send thee into Egypt.'
35 " This Moses, whom they denied, and said, 'Who
'made Thee a ruler and a judge?' him God sent *to be*
" a ruler and a redeemer, by the hand of the angel that
36 " appeared to him in the bush. This man brought
" them out, after he had shown wonders and signs in
" the land of Egypt, and in the Red sea, and in the
" Desert, forty years.
37 " This is that Moses who said to the sons of Israel;
'A prophet the Lord your God will raise up unto you

33. *Put off thy sandals*, &c.] "I asked if I might ascend into the chapel, or public hall, at Patna. They said it was a place of worship, open to me and to all men; but at the same time intimated that I must take off my shoes." Asiatic Researches, i. 289.

34. *I have surely seen.*] See ἰδὼν εἶδον, Lucian i. 300.

37. St. Stephen, being charged with speaking against the law, c. vi. 13, draws his discourse chiefly from the books of Moses, and shows that they foretel the Messiah. He also reminds his hearers that their forefathers rejected a deliverer whom God had appointed; and how worthy of imitation the faith of Abraham and of Moses was.

CHAP. VII. from your brethren, like me: to him ye shall hearken.'
" This is he that, in the congregation in the desert,
38 " was with the angel who spake to him on mount
" Sinai, and *with* our fathers: that received *also* the
39 " life-giving oracles, to deliver *them* unto us: to whom
" our fathers would not be obedient; but thrust *him*
" from them, and in their hearts turned back into
40 " Egypt; and said to Aaron; 'Make us gods to go
' before us: for *as to* this Moses, who brought us out of
' the land of Egypt, we know not what is become of
41 ' him.' So they made a calf in those days, and offered
" sacrifice to the idol, and rejoiced in the works of their
42 " own hands. Then God turned, and gave them up
" to worship the host of heaven: as it is written in the
" book of the prophets; ' O ye house of Israel, did ye
' offer to Me *only* slain beasts, and sacrifices, *during* forty
43 ' years in the desert? Nay, but ye took up the taber-
' nacle of Moloch, and the star of your god Remphan,
' figures which ye made to worship them: therefore I
44 ' will carry you away beyond Babylon.' Our fathers
" had the tabernacle of testimony in the desert, as *God*
" appointed, who spake to Moses, that he should make
45 " it according to the fashion that he had seen: which
" our fathers received, and brought in also with Joshua,

38. *The angel.*] The angel of the covenant, the Representative of Jehovah.

Life-giving oracles.] See Deut. xxxii. 47. Lev. xviii. 5. Ezek. xx. 11.

41. *Rejoiced in the works of their own hands.*] They feasted and danced before the idol which they had made; instead of confining their religious joy to Jehovah their God.

42, 43. See this quotation discussed in Abp. Newcome's notes on Amos v. Chiun, and Remphan or Rephan, were different names for Saturn; or they may have been confounded by the resemblance of their initial letters in the Hebrew. Æth. omits the last clause in *v.* 43: which leads us to think that *Babylon* may have been substituted for *Damascus* by some early transcriber who supplied the passage from memory.

44—50. Stephen had been charged with speaking against the temple: c. vi. 13. He therefore mentions the tabernacle and the temple with reverence: but at the same time corrects the too high regard of his countrymen for their sacred place.

44. *Of testimony.*] The two tables of stone. Exod. xxv. 16. xxxi. 18.

CHAP. VII.
"when they possessed the nations whom God drove
"out from before our fathers to the days of David;
46 "who found favour before God, and desired to provide
47 "a tabernacle for the God of Jacob. But Solomon
48 "built him an house. However, the Most High
"dwelleth not in *temples* made with hands, as the pro-
49 "phet saith; 'Heaven *is* my throne, and earth *is* my
'footstool: what house will ye build me? saith the
50 'Lord: or what *is* the place of my rest? hath not
'mine hand made all these things?'
51 "Ye stiff-necked, and uncircumcised in heart and
"ears, ye always resist the Holy Spirit: as your
52 "fathers *did, so* Ye also *do*. Which of the prophets
"did not your fathers persecute? yea, they slew those
"who foretold the coming of the Righteous One, of
"whom ye have now been betrayers and murtherers:
53 "who have received the law by the ministry of angels,
"and have not kept *it*."
54 And as they heard these things, they were cut to
their hearts; and gnashed on him with *their* teeth.
55 But he, being full of the Holy Spirit, looked up stead-
fastly into heaven, and saw the glory of God, and
Jesus standing on the right hand of God; and said;
56 "Behold, I see the heavens opened, and the Son of
57 "man standing on the right hand of God." Then
they cried out with a loud voice, and stopped their

45. *Drove out.*] Continued to drive out. See 2 Sam. v. 7, and Bishop Pearce.

51. Oecumenius supposes that those present testified their anger against Stephen by their countenance and gestures: and Erasmus's words are, Apparet orationem Stephani clamoribus obstrepentium Judæorum interruptam fuisse. However, a warm and direct recrimination suited the dignity and fortitude of God's prophet: and the obstinate infidelity of the Jews deserved such sharp reproof.

Stiff-necked.] An image taken from beasts who will not bend their necks to the yoke.

53. *By the ministry of angels.*] See Ps. lxviii. 17. Gal. iii. 19. Hebr. ii. 2. Inter multas angelorum turmas. Grot.

55. *The glory of God.*] The glorious symbol of the divine presence.

57—9. That the stoning of Stephen was a tumultuous and irregular act, see Lardner's Cred. i. 114, &c. and John xviii. 31.

CHAP. VII. ears, and ran upon him with one consent, and cast *him* out of the city, and stoned *him:* and the witnesses laid down their mantles at a young man's feet, whose name
59 was Saul. So they stoned Stephen, invoking, and
60 saying; "Lord Jesus, receive my spirit." And he
CHAP. VIII. kneeled down, and cried out with a loud voice; "Lord,
1 "lay not this sin to their charge." And, when he had said this, he fell asleep. Now Saul consented to his death.

And on that day there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of
2 Judea and Samaria, except the apostles. And religious men carried Stephen *to his burial*, and made great
3 lamentation over him. But Saul laid waste the church, entering into every house; and dragging *out* men and
4 women, he committed *them* to prison. Those therefore who were scattered abroad, went about preaching the glad tidings of the word.
5 Then Philip went down to a city of Samaria, and
6 preached Christ unto them. And the multitudes at-

58. *Out of the city.*] See Lev. xxiv. 14. Deut. xvii. 5. 1 Kings xxi. 13.
The witnesses.] See Deut. xvii. 7.
Laid down their mantles.] That they might execute their bloody work with greater readiness.
At a young man's feet.] Compare Acts xxii. 20. Keeping the raiment seems to have been the customary office of one who had been active in convicting the person stoned.
It is remarkable that, by the just Providence of God, the punishment of stoning was inflicted on Paul himself: c. xiv. 19.
59. *Invoking, and saying,* &c.] He called on the Lord Jesus, the vision of whom, *v.* 56, seems to have been renewed for the purpose of giving this first martyr comfort and support.
Lord Jesus.] Seven MSS. and Chrysostom read, Κύριε Ἰησοῦ Χριστέ. Whence it follows that these transcribers, and this commentator, understood Ἰησοῦ as in the vocative case. See Rev. xxii. 20.
60. *Lay not.*] Ad verbum, Ne appendas. Grot. See on Matth. xxvi. 15.
1. *Except the apostles.*] Whose fortitude was superior to that of others.
2. *Religious men.*] Disciples of Christ.
3. Part of this violence was committed on the day of Stephen's martyrdom. See *v.* 1.
4. The persecution of our Lord's disciples served to propagate the gospel.

CHAP. VIII.

tended with one consent to the things spoken by Philip,
when they heard and saw the miracles which he did.
7 For unclean spirits, crying with a loud voice, came out
of many that had *them:* and many that were sick of the
8 palsy, and that were lame, were cured. And there
was great joy in that city.
9 But there had been before in that city a certain man
called Simon, using magic, and amazing the people of
Samaria, saying that he himself was some great one.
10 To whom all attended, from the least to the greatest,
11 saying; "This man is the great power of God." And
they attended to him, because for a long time he had
12 amazed them by magical arts. But when they be-
lieved Philip, preaching the glad tidings concerning the
kingdom of God and the name of Jesus Christ, they
13 were baptized, both men and women. Then even
Simon himself believed: and when he was baptized, he
continued steadfastly with Philip, and was amazed,
beholding the signs and great miracles which were
done.
14 Now when the apostles that were at Jerusalem heard
that Samaria had received the word of God, they sent
15 to them Peter and John: who, when they came down,
prayed for them that they might receive the Holy
16 Spirit: for as yet it had fallen on none of them; but
they had only been baptized into the name of the Lord
17 Jesus. Then *the apostles* put *their* hands on them, and
18 they received the Holy Spirit. And when Simon saw
that by the putting on of the apostles' hands the Holy
Spirit was given, he offered them money, saying;

9. *Using magic, and amazing*, &c.] Probably by a superior acquaintance with the powers of nature and the efficacy of medicines. So the effects of magnetism and electricity would now astonish barbarous nations. See Bishop Pearce.

14, 15, 16. Hence a good argument may be drawn that the apostles alone could confer the Spirit. See Grot. on *v. 5, 15.*

Into the name of the Lord Jesus.] Compare c. ii. 38: x. 48: xix. 5: where this shorter form of baptizing seems to be implied.

CHAP. VIII.
"Give Me also this power, that, on whomsoever I put
"*mine* hands, he may receive the Holy Spirit." But
20 Peter said unto him; "Thy money perish with thee;
"because thou hast thought to purchase the gift of
21 "God with money. Thou hast no part or lot in this
"matter: for thine heart is not right before God.
22 "Repent therefore of this thy wickedness, and pray
"God; if perhaps the thought of thine heart may be
23 "forgiven thee. For I perceive that thou art in the
24 "gall of bitterness, and *in* the bond of iniquity." Then
Simon answered, and said; "Pray ye to the Lord for
"me, that none of these things which ye have spoken
25 "come upon me." So these, when they had borne
witness to, and declared, the word of the Lord, returned to Jerusalem, and preached the gospel in many towns of the Samaritans.
26 Now an angel of the Lord spake to Philip, saying;
"Arise, and go toward the south, to the way which
"goeth down from Jerusalem unto Gaza; which is a
27 "desert *way*." And he arose and went: and, behold,
there was an Ethiopian, an eunuch of great authority under Candacè queen of the Ethiopians, who had the charge of all her treasure, *and* who had come to
28 Jerusalem that he might worship: and he was returning, and sitting in his chariot; and he read the prophet
29 Isaiah. Then the Spirit said to Philip; "Go near,

20. *The gift of God.*] The power of communicating the Spirit.

22. *If perhaps, &c.*] If perhaps thou canst be brought to such repentance as is the condition of forgiveness: which is doubtful. For I perceive, &c. *v.* 23.

25. *Borne witness to.*] The original word is used with an accusative case, c. xx. 24; xxiii. 11.

25. *And preached, &c.*] As they passed through Samaria to Jerusalem.

26. *Which is a desert way.*] In Judeâ multa erant deserta, adeoque etiam viæ desertæ. Schoettgen. Arrian. l. iii. is quoted by him and Wetstein: ἐξήμαν δὲ εἶναι τὴν ὁδὸν δ' ἀνυδρίαν.

27. *Candacè.*] Grotius infers from this name, on the authority of Strabo and Pliny, that the country was African Ethiopia. See Strab. xvii. 820. Plin. vi. c. xxix. Wolfius adds Dion. l. liv. § 5. ed. Reimar. It was the name taken by successive Ethiopian queens.

28. *Read the prophet Isaiah.*] A circumstance which corroborates

CHAP. VIII.

"and join thyself to this chariot." And Philip ran thither, and heard him reading the prophet Isaiah, and
31 said; "Understandest thou what thou readest?" And *the eunuch* said; "How can I, unless some man guide "me?" And he desired that Philip would come up,
32 and sit with him. Now the place of the scripture which he read was this: "He was led as a sheep to the "slaughter; and, as a lamb is dumb before his shearer,
33 "so he openeth not his mouth. In his humiliation, the "*just* judgment of him was taken away: and who can "describe *the wickedness of* his generation? for his life is
34 "taken from the earth." And the eunuch spake to Philip, and said; "I pray thee, of whom speaketh the "prophet this? of himself, or of some other man?"
35 Then Philip opened his mouth, and began from this *part of* scripture, and preached to him the glad tidings
36 of Jesus. And as they were going on *their* way, they came to some water: and the eunuch saith; "See, "*here is* water; what hindereth my being baptized?"
38 Then he commanded that the chariot should stand still: and they two went down into the water, both Philip
39 and the eunuch; and *Philip* baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no

Bishop Pearce's opinion, that this eunuch, or officer, [see the Greek Gen. xxxix. 1.] was a Jew; as the bishop says that no proselyte was called before Cornelius, c. x; and no gentile, till c. xiii. 46.

33. *His generation.*] So γενεὰ c. xiii. 36. is used for the race of men with whom David lived.

I consider the 37th verse as the marginal note of some cautious reader. See the authorities for omitting it.

38. "I do not see any proof that the eunuch was baptized by immersion. He and Philip—stood in the water; and Philip poured some of the water upon him.—Nor do I see reason to think that John the Baptist used immersion; but rather otherwise.——It is contrary to decency, and to the respect we owe to one another. As for the baptism of Jewish proselytes, I take it to be a mere fiction of the Rabbins." Lardner. See Letters to Dr. Doddridge, &c. p. 274. Shrewsbury, 1790. 8vo. See on Rom. vi. 4. and Secker's Lectures on the Catechism, ii. 225. lect xxxv. "The precise manner, &c." to the end of that excellent paragraph.

39. *The Spirit*, &c.] Some read "the Holy Spirit fell on the eunuch,

CHAP. VIII.

more: for he went on his way rejoicing. But Philip was found at Azotus: and, passing through, he preached the gospel in all the cities, till he came to Cesarea.

CHAP. IX.

1 NOW Saul, still breathing out threats and slaughter against the disciples of the Lord, went to the high-
2 priest, and desired of him letters to the synagogues at Damascus, that if he found any of this religion, whether they were men or women, he might bring
3 them bound to Jerusalem. And, as he journeyed, he came near Damascus: and suddenly a light from
4 heaven shone round about him: and he fell to the earth, and heard a voice saying to him; "Saul, Saul,
5 "why persecutest thou me?" And he said; "Who "art thou, Sir?" And [the Lord] said; "I am Jesus
6 "whom thou persecutest. But rise up, and go into the "city; and it shall be told thee what thou must do."
7 And the men who journeyed with him remained mute,
8 hearing a sound, but seeing no one. And Saul arose from the earth; and, when his eyes were opened, he saw no one: but *some* led him by the hand, and

and an angel of the Lord," &c. Lardner, ubi supra, considers this as "a bold addition, or interpolation, of the critic that modelled the Alex. MS. or the copies from which it was taken."

The miraculous disappearance of Philip served to confirm the eunuch in the faith.

2. *Damascus.*] "The number of Jews in this city amounted to ten thousand; and almost all the women, even those whose husbands were heathens, were of the Jewish religion." Michaelis from Josephus. Marsh's translation, i. 57.

5, 6. In some MSS. and versions, additions have been here made from the parallel places: as has been often done in the gospels.

7. *Remained mute.*] Compare c. xxvi. 14. In this and other places ἵστημι does not denote a posture. See Dr. Symonds's observations, &c. p. 128.

A sound.] The sound of the voice which addressed St. Paul, but not the words. See c. xxii. 9. and 1 Cor. xiv. 7, 8. Rev. xix. 6.

Seeing no one.] So Dan. x. 7.

8. *When his eyes were opened.*] He had closed his eyes, from the excess of light which burst on him.

CHAP. IX. brought *him* into Damascus. And he was three days without sight; and neither ate nor drank.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision; "Ananias." And he said; "Behold, I *am here*, Lord."

11 And the Lord *said* unto him; "Arise, and go into the "street which is called Straight, and inquire in the "house of Judas for *one* named Saul, of Tarsus: for,

12 "behold, he prayeth; and hath seen in a vision a man "named Ananias; who came in, and put *his* hand on

13 "him, that he might recover his sight." Then Ananias answered; "Lord, I have heard from many of this "man, how much evil he hath done to thy saints at

14 "Jerusalem: and here he hath authority from the "chief-priests, to bind all who call on thy name."

15 But the Lord said unto him; "Go: for he is a chosen "vessel unto me, to bear my name before the gentiles,

16 "and kings, and the sons of Israel. For I will show "him what things he must suffer because of my name."

17 Then Ananias departed, and entered into the house; and when he had put his hands on him, he said; "Brother Saul, the Lord, *even* Jesus who appeared to "thee on the way as thou camest, hath sent me that "thou mightest recover thy sight, and be filled with

9. *Three days.*] He fasted one whole day after the transaction, and part of the preceding and following days. It was a fast of humiliation and repentance.

11. *Of Tarsus.*] Strabo, who lived under Augustus and Tiberius, says of its inhabitants, that they so studied philosophy, and the whole circle of knowledge, as to exceed Athens, Alexandria, and any other place in which philosophy and letters were cultivated. L. xiv. p. 673, marg. ed. Casaub.

14. *Call on.*] Dr. Hammond, 1 Cor. i. 2, renders the phrase, "are called by thy name." See also the Arabic version here, and *v.* 21.

15. *A chosen vessel.*] An instrument, or minister, chosen by me for the purpose of bearing, &c.

17. *And be filled with the Holy Spirit.*] Here one who is not an apostle is the instrument of communicating the Spirit. But this is an extraordinary case; as c. viii. 39. would be, supposing the clause in MS. Alex. genuine.

CHAP. IX. "the Holy Spirit." And immediately there fell from his eyes as it were scales; and he recovered *his* sight
19 forthwith, and arose, and was baptized. And when he had taken food, he was strengthened.

Then *Saul* continued some days with the disciples
20 that were at Damascus. And immediately he preached Jesus in the synagogues, that he was the Son of God.
21 But all that heard *him* were amazed, and said; "Is "not this he who destroyed those who called on this "name in Jerusalem, and came hither for this purpose, "that he might bring them bound to the chief-priests?"
22 But Saul increased more in strength, and perplexed the Jews who dwelt at Damascus, proving that this was the Christ.
23 And after many days were fulfilled, the Jews took
24 counsel to kill him: (but their lying in wait was known by Saul:) and they watched the gates day and night,
25 that they might kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.
26 And when *Saul* came to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of
27 him, not believing that he was a disciple. Then Barnabas took him and brought *him* to the apostles; and related to them how he had seen the Lord on the way, who had spoken to him; and how he had spoken freely
28 at Damascus in the name of Jesus. And *Saul* consorted
29 with them at Jerusalem; and he spake freely in the name of the Lord Jesus. And he talked and disputed
30 with the Hellenists; but they tried to kill him: *which* when the brethren knew, they brought him down to

18. *As it were scales.*] Some consider these as symbols of Paul's legal prejudices. See Grot.

27. *To the apostles.*] Peter and James. Gal. 1. 18, 19. Doddridge.

29. *The Hellenists.*] Cum Judæis illis qui sciebant Græce. Syr. A reading of less authority is Ἕλληνας, which occurs in MS. Al. and is favoured by some versions. The fierceness of these opponents seems to show that they were Jews by descent.

CHAP. IX. Cesarea, and sent him away to Tarsus. Then the
churches had quiet throughout all Judea, and Galilee,
31 and Samaria, being edified, walking in the fear of the
Lord, and they were filled with the comfort of the
Holy Spirit.

32 AND it came to pass *that*, as Peter went through all
parts, he came down to the saints also who dwelt at
33 Lydda. And there he met with a certain man named
Eneas, that had kept his bed eight years, and was sick
34 of the palsy. And Peter said unto him; "Eneas,
"Jesus Christ cureth thee: arise, and make thy bed."
35 And he arose immediately. And all who dwelt at
Lydda and Saron saw him, and turned to the Lord.
36 Now there was at Joppa a certain disciple named
Tabitha, which, being interpreted *into Greek*, signifieth
Dorcas: this woman abounded in good works and in
37 alms which she did. And it came to pass in those days,
that she was sick and died: so when they had washed
38 her, they laid *her* in an upper-room. And as Lydda
was near Joppa, the disciples, who had heard that
Peter was there, sent unto him two men, desiring *him*
39 that he would not delay coming to them. Then Peter
arose, and went with them. And when he was come,
they brought him into *the* upper-room: and all the
widows stood by him weeping, and shewing the vests
and mantles which Dorcas made while she was with
40 them. But Peter sent them all out, and kneeled down,
and prayed, and turned to the body, and said; "Ta-
"bitha, arise." And she opened her eyes: and, when

33. *And was sick*, &c.] Compare *and turned*, *v.* 35.

34. *Make thy bed.*] Smooth thy own couch, in token of restored strength.

36. *Tabitha.*] From the Hebrew צבי, *a roe*, or *antelope*, by a change of letters common in Syriac. See Grot.

Of this beautiful animal, which had its Greek name from its quick and fine eyes, see Shaw's Travels, 4to. 414.

40. *Sent them all out.*] In imitation of our Lord. Matth. ix. 25.

CHAP. IX.
she saw Peter, she sat up. And he gave her his hand, and raised her up; and, when he had called
42 the saints and widows, he presented her alive. And it was known throughout all Joppa: and many believed
43 in the Lord. And it came to pass that he remained many days in Joppa with one Simon a tanner.

CHAP. X.
1 NOW [there was] a certain man in Cesarea, named Cornelius, a centurion of the band called the Italian
2 *band; a* religious *man*, and *a gentile* who feared God with all his household; who likewise gave much alms
3 to the people, and prayed to God continually: [he] saw in a vision evidently, about the ninth hour of the day, an angel of God, who came in unto him, and said to
4 him; "Cornelius." And when he had steadfastly looked on *the angel*, he was afraid, and said; "What is "it, Sir?" And *the angel* said unto him; "Thy prayers "and thine alms are come up for a memorial *of thee* be-
5 "fore God. And now send men to Joppa, and send
6 "for Simon, whose surname is Peter: he lodgeth with "one Simon a tanner, whose house is by the sea-*side*."
7 And when the angel who spake to him departed, *Cornelius* called two of *his* household-servants, and a
8 religious soldier of those who attended on him; and when he had told them all *these* things, he sent them to Joppa.
9 Now on the morrow, as they journeyed, and drew near to the city, Peter went up on the house-top to
10 pray, about the sixth hour. And he became very

1, 2, 3. The omission of γὰρ makes the punctuation of this passage clear. *Now a certain man—saw*, &c. See Michaelis, by Marsh, ii. 514, 884.

1. *The Italian band.*] Consisting mostly of Italian soldiers.

2. *Religious.*] The Greek word signifies one who duly honoured God. Xen. in Raphel.

Who feared God.] An uncircumcised convert to the worship of the true God. See *v.* 28, 45. c. xi. 1.

3. *The ninth hour of the day.*] The hour of prayer, c. iii. 1; and probably chosen by Cornelius for that purpose. See *v.* 4.

CHAP. X. hungry, and wished to eat: but while they made ready,
he fell into a trance; and seeth heaven opened, and
11 somewhat descending to him, like a great sheet, bound
12 *together* at the four ends, and let down to the earth: in
which were all *kinds of* four-footed beasts of the earth,
[and wild beasts,] and creeping things, and fowls of
13 the air. And there came a voice to him; "Arise,
14 Peter; slay, and eat." But Peter said; "By no
"means, Lord: for I have never eaten any thing com-
15 "mon or unclean." And the voice *spake* to him again
a second time; "What God hath cleansed, *that* regard
16 "thou not as common." And this was done thrice:
17 and the sheet was taken up again into heaven. Now
while Peter doubted in himself what this vision which
he had seen might be, behold, the men who were
sent from Cornelius had found Simon's house, and
18 stood before the porch, and called, and asked whether
19 Simon, who was surnamed Peter, lodged there. So
while Peter thought intently on the vision, the Spirit
said unto him; "Behold, [three] men seek thee.
20 "Arise, therefore, and go down, and depart with them,
21 "not doubting: for I have sent them." Then Peter
went down to the men; and said; "Behold, I am he
"whom ye seek: what *is* the cause for which ye are
22 "come?" And they said; "Cornelius a centurion, a
"righteous man, and *a gentile* who feareth God, and
"one of good report among all the nation of the Jews,
"was warned from God by an holy angel, to send for

10. *To eat.*] It being probably the usual Jewish time of taking the meal called ἄριστον. See Bishop Pearce.

A trance.] Constitutio hominis extra se rapti. Grot.

11. *Somewhat.*] The Greek word signifies whatever is in domestic use; whatever contains, or is capable of containing, any thing.

Ends.] That the Greek word has this sense, see Bowyer, 4to.

14. *Or unclean.*] Bishop Pearce considers the Greek words as a gloss; and they are omitted in Æth. Some MSS., versions, &c. read "and unclean." But see *v.* 28, and c. xi. 8.

By the law of Moses, many of the creatures seen *v.* 12. were not to be eaten.

16. *Thrice.*] To show the reality of the vision.

CHAP. X. "thee to his house, and to hear thy words." Then *Peter* called them in, and lodged *them*. And on the morrow he arose and went with them; and some of the
24 brethren from Joppa accompanied him. And *on* the morrow *after*, they entered into Cesarea. Now Cornelius expected them; and had called together his kinsmen and near friends.
25 And as Peter entered in, Cornelius met him, and fell
26 down at his feet, and did *him* obeisance. But Peter raised him up, saying; "Rise: I myself also am a
27 "man." And *Peter* went in, talking with him; and
28 findeth many that were come together. And he said unto them; "Ye know that it is unlawful for a Jew, "to join himself, or come near, to *one of* another na- "tion: but God hath shown me that I should not call
29 "any man common or unclean. Wherefore I came "also *to you* without gain-saying, when I was sent for. "I ask therefore; On what account have ye sent for
30 "me?" Then Cornelius said; "Four days ago I con- "tinued fasting until this hour; and at the ninth [hour] "I prayed in mine house: and, behold, a man stood
31 "before me in bright clothing, and saith; 'Cornelius, 'thy prayer is heard, and thine alms are had in remem-
32 'brance before God. Send therefore to Joppa, and 'call hither Simon, whose surname is Peter: he lodgeth 'in the house of *one* Simon a tanner, by the sea-*side*:
33 'who, when he is come, will talk with thee.' Im- "mediately therefore I sent to thee; and thou hast "done well that thou art come. Now therefore all we

23. *Some of the brethren.*] Six of them; who went with Peter to Jerusalem, and bare testimony to his assertions. C. xi. 12.

26. "Luke was of Antioch, and rejoices for the honour of his city." Dr. Wall. That he was of Antioch is asserted by Eusebius, Sophronius, Dorotheus, and Theophylact. See the prefaces to Luke's gospel, in Mill.

28. *Or come near to.*] The Greek has the appearance of a gloss. "Near and close society is meant. See c. xi." Lardner. Suppl. to Cred. iii. 138.

29. *I ask therefore*, &c.] Peter asks the particulars of what he had before heard in general.

CHAP. X. "are present before God, to hear all things which God
"hath commanded thee." Then Peter opened *his*
34 mouth, and said; "In truth I perceive that God is no
35 "respecter of persons: but in every nation, he who
"feareth him, and worketh righteousness, is accepted
36 "by him. Ye know the doctrine which *God* sent to
"the sons of Israel, preaching the glad tidings of peace
37 "by Jesus Christ, (he is Lord of all;) *even* what was
"done throughout all Judea, and began from Galilee,
38 "after the baptism which John preached: how God
"anointed Jesus of Nazareth with the Holy Spirit, and
"with power: who went about doing good, and
"curing all who were oppressed by the devil; for God
39 "was with him. And we *are* witnesses of all the
"things which he did both in the land of the Jews, and
"in Jerusalem; whom they even killed, having hanged
40 "*him* on a cross. Him God raised up the third day;
41 "and shewed him openly, not to all the people, but to
"witnesses whom God chose before, *even* to us, who
"ate and drank with him after he rose from the dead.
42 "And *God* commanded that we should preach to the
"people, and testify, that it is he whom God hath
"appointed *to be* the Judge of the living and of the
43 "dead. To him all the prophets bear witness, that,
"through his name, whosoever believeth in him will
"receive remission of sins."

35. *Accepted by him.*] So as to be admitted into the Christian covenant. The apostle advances also a general truth. See Gen. iv. 7.

36. *Of all.*] Of Gentiles as well as Jews. "Rom. x. 12. Peter seems to have urged the argument, [that God, as Lord of all, must alike intend the salvation of all] in this concise and covert manner, that he might give no offence to the Christian Jews, his companions." Dr. Owen.

38. In this verse αὐτὸν is redundant, after the Hebrew manner. Or, we may render, "Concerning Jesus of Nazareth, how God anointed him, &c."

By the devil.] Who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. "All the diseased whom our Lord healed are said to have been oppressed by the devil." Dr. Campbell, i. 191.

43. *All the prophets.*] That is, many.

CHAP. X. While Peter was yet speaking these words, the Holy Spirit fell on all those that heard the word. And the believers of the circumcision, as many as came with Peter, were amazed that on the gentiles also the gift of 46 the Holy Spirit was poured out. For they heard them speaking in *different* languages, and magnifying God. 47 Then Peter said; "Can any man forbid water, that "these should not be baptized, who have received the 48 "Holy Spirit as well as we?" And he commanded them to be baptized in the name of the Lord. Then

CHAP. XI. they besought him to continue *with them* some days.

1 Now the apostles and the brethren, that were in Judea, heard that the gentiles also had received the 2 word of God. And when Peter was come up to Jerusalem, those who were of the circumcision con- 3 tended with him, saying; "Thou didst go in to un- 4 "circumcised men, and didst eat with them." Then Peter began, and related *the matter* to them in order, 5 and said; "I was praying in the city of Joppa; and "in a trance I saw a vision; somewhat descending like "a great sheet, let down from heaven by the four ends: 6 "and it came near me. Upon which when I had "looked steadfastly, I observed *it* well, and saw four- "footed beasts of the earth, and wild beasts, and creep- 7 "ing things, and fowls of the air. And I heard a 8 "voice, saying unto me; 'Arise, Peter; slay, and eat.' "But I said; 'By no means, Lord: for nothing com- 'mon or unclean hath ever entered into my mouth.' 9 "Then the voice spake to me a second time from "heaven; 'What God hath cleansed, *that* regard thou 10 'not as common.' And this was done thrice: and 11 "every thing was drawn up again into heaven. And, "behold, immediately three men, sent to me from 12 "Cesarea, stood at the house where I was. And the "Spirit bade me go with them, not doubting. More-

47. Another punctuation is, "that those, who have received the Holy Spirit, should not be baptized as well as we." See Griesbach.

CHAP. XI. over, these six brethren accompanied me; and we
" entered into the man's house: and he related to us
" that he had seen an angel in his house, who stood
" and said to him; 'Send [men] to Joppa, and send
14 'for Simon, whose surname is Peter; who will speak
'unto thee words, by which thou and all thine house-
15 'hold will be saved.' And as I began to speak, the
" Holy Spirit fell on them; as on us at the beginning.
16 " Then I remembered the word of the Lord, that he
" said; 'John indeed baptized with water; but ye
17 'shall be baptized with the Holy Spirit.' If therefore
" God gave to them the like gift as *he did* to us, after
" having believed on the Lord Jesus Christ, who was I,
18 " that I should be able to withstand God?" And when
they had heard these things, they ceased, and glorified
God, saying; " Then God hath granted to the gentiles
" also repentance unto life."

19 Now those that were scattered abroad upon the persecution which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word
20 to none but to Jews only. And some of them were men of Cyprus and Cyrenè; who, when they came to Antioch, spake to the Hellenists, preaching the glad
21 tidings of the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and

14. *Will be saved.*] Will be placed in a state of salvation.

18. *They ceased.*] See c. xxi. 14. They ceased from expostulation: *v.* 2. They acquiesced, they were quieted; as Doddridge and Bishop Pearce translate.

20. *Hellenists.*] That this translation represents the true reading, Bishop Pearce concludes from the preceding verse; where it is said that the gospel was preached to Jews only.

The inhabitants of Cyprus and Cyrenè, understanding Greek, converted the Jews who used that language: and observe that Barnabas, who was sent to strengthen these converts, was a Cyprian. C. iv. 36.

If, with Griesbach, we read "Ελληνας, and translate *gentiles*, it may be supposed that Christ was preached to the gentiles by the impulse of the Spirit, without a knowledge of the revelation made to Peter. See Lardner's Suppl. to Cred. ii. 65.

21. *The hand of the Lord was with them.*] His power enabled them to work miracles.

CHAP. XI.

turned to the Lord. Then the report of these things came
to the knowledge of the church which was in Jerusalem:
and they sent forth Barnabas, that he might go as far
23 as Antioch: who, when he came, and had seen the
favour of God, was glad, and exhorted them all that
with *fixed* purpose of heart they would cleave to the
24 Lord: for he was a good man, and full of the Holy
Spirit, and of faith: and a great multitude was added
to the Lord.
25 Then Barnabas departed to Tarsus, that he might
26 seek Saul: and when he had found him, he brought
him to Antioch. And it came to pass that, *during* a
whole year, they assembled themselves with the church,
and taught a great multitude; and the disciples were
first called Christians in Antioch.
27 Now in those days prophets came from Jerusalem to
28 Antioch. And one of them, named Agabus, rose up,
and signified by the Spirit that there should be a great
famine over the whole earth: which came to pass in the
29 days of Claudius. Then the disciples, every man ac-
cording to his ability, determined to send relief to the
30 brethren who dwelt in Judea: which they did also;
and sent it to the elders by the hands of Barnabas
and Saul.

CHAP. XII.

1 NOW about that time king Herod stretched forth *his*

28. *Earth.*] That there were many successive famines in different countries during the reign of Claudius, see Doddridge. Lardner translates *land*, and thinks that the dearth referred to was in Judea only. Cred. i. xi. 541. Accordingly, the Christians of Antioch were able to relieve the Christians of Judea.

30. *The elders.*] The more early and more aged converts; overseers of the flock of Christ, or of particular congregations. See Bishop Pearce on c. xiv. 23.

Barnabas and Saul.] Barnabas was first converted; but Paul, as an apostle, was superior in rank. The order therefore is often changed in this book. See c. xiii. 43.

1. *King Herod.*] Herod Agrippa, grandson of Herod the Great, by Aristobulus.

CHAP. XII. hands to afflict some of the church. And he killed James, the brother of John, with the sword. And because he saw that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened
4 bread.) And when he had apprehended him, he put him in prison, and delivered him to sixteen soldiers to keep him; intending after the passover to bring him
5 forth to the people. Peter therefore was kept in prison: but earnest prayer was made by the church to God for
6 him. And when Herod was about to bring him forth, *on* that night Peter was sleeping between two soldiers, bound with two chains: and keepers before the door
7 guarded the prison. And, behold, an angel of the Lord came upon him, and a light shone in the prison: and he smote Peter on the side, and awoke him, saying; "Rise up quickly." And his chains fell off from *his*
8 hands. And the angel said unto him; "Gird thyself, "and bind on thy sandals." And he did so. Then *the angel* saith unto him; "Cast thy mantle about thee, and
9 "follow me." And *Peter* went out, and followed him; and knew not that what was done by the angel was
10 real; but thought that he saw a vision. And when they had passed the first and second guard, they came to the iron gate that leadeth to the city; which opened to them of its own accord: and they went out, and passed on through one street; and immediately the angel de-
11 parted from him. And when Peter came to himself, he said: "Now I certainly know that the Lord hath sent "his angel, and hath delivered me from the hand of "Herod, and *from* all the expectation of the Jewish
12 "people." And when he had considered *the matter*, he

2. *With the sword.*] Commanding that his head should be struck off by it.

4. *Sixteen.*] Four of whom guarded him by turns; whence the mode of expression in the Greek. See Raphel. and Kypke.

6. *Bound with two chains.*] The chains being fastened to Peter's hands, and to those of the two soldiers between whom he slept.

CHAP. XII.

came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and were praying. And when *Peter* had knocked at the door of the porch, a damsel came to attend, named Rhoda: and when she knew Peter's voice, she opened not the porch for gladness; but ran in and told that Peter stood before the porch. And they said unto her; "Thou art mad." But she confidently affirmed that it was so. Then they said; "It is his angel." But Peter continued knocking. And when they had opened *the door*, they saw him, and were amazed. But he beckoned to them with *his* hand to keep silence; and related to them how the Lord had brought him out of the prison. He said also; "Report these things to "James, and to the brethren." Then he departed, and went to another place.

Now when it was day, there was no small disturbance among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and abode *there*.

Now *Herod* was disposed to make war against those of Tyre and Sidon. But they came to him with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country

13. *To attend.*] Gr. To hearken. Subauscultare. Erasmus. See Rev. iii. 20. So Plautus: Ad fores auscultato. Elsner.

15. *His angel.*] A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to without establishing its truth. See Doddridge.

17. *James.*] The son of Alphéus, our Lord's kinsman: Gal. 1. 19: author of the first general epistle.

19. *Be put to death.*] Εἰς θάνατον must be supplied after ἀπαχθῆναι. So the Latins use *duci*: sc. ad ultimum supplicium.

20. *Was disposed to make war against.*] "Was highly incensed against." Doddridge. "Intended to make war against." Dr. Symonds, from the Geneva translation. Animo infenso bellum gerebat. H. Steph. N. T. 12mo. 1576. and Lexicon. Animo obstinato ad bellum fuit. Raphel. Animo pervicaci bellare perseverabat. Kypke has shown from Dion. Halic. that animo bellavit, irâ arsit, are good interpretations of the word.

CHAP. XII. was fed by the king's *country*. And on a day appointed,
Herod, arrayed in royal apparel, sat on his throne,
22 and made an oration to them. And the people gave
a shout, *saying;* "*It is* the voice of a god, and not of a
23 "man." And immediately an angel of the Lord
smote him, because he gave not glory to God: and he
was eaten by worms, and expired.

24 AND the word of God grew and multiplied.
25 And Barnabas and Saul returned from Jerusalem,
CHAP. XIII. when they had fulfilled *their* office; and brought with
them John, whose surname was Mark.

1 Now in the church that was at Antioch there were
certain prophets and teachers; *as* Barnabas, and Simeon
that was called Niger, and Lucius of Cyrenè, and
Manaen, that had been brought up with Herod the
2 tetrarch, and Saul. And while they were publicly
ministering to the Lord and fasting, the Holy Spirit
said; "Separate me now Barnabas and Saul, for the
3 "work to which I have called them." And when they

21. This history is remarkably confirmed by Josephus, Ant. xix. viii. 2. Bishop Pearce has quoted the passage.

To them.] To his subjects at Cesarea.

22. *Of a god.*] Not reproving such blasphemy was highly aggravated guilt in a Jew.

23. *An angel of the Lord.*] This is the Jewish mode of expressing that God inflicted a disease on him.

Eaten by worms.] A like disease is mentioned by Herodotus at the close of l. iv. Raphel.

25. *Their office.*] Assigned to them, c. xi. 30.

Mark.] Lardner thinks that the writer of the gospel is the only person of this name mentioned in the sacred writings. Supplement to Cred i. 160.

1. *That had been brought up with.*] Rich persons, and especially princes, had not only preceptors and attendants, but companions in their education, assigned to them. Raphel.

Herod the tetrarch.] Herod Antipas, son of Herod the great. Luke iii. 1. Matth. xiv. 1.

2. *Publicly ministering.*] While they constantly employed themselves in the offices of praying, teaching, exhorting, and comforting.

The Holy Spirit said.] By a vision to some of those prophets, or by a voice addressed to them, or by internal suggestion.

The work.] Of publishing the gospel to the gentiles.

CHAP. XIII. had fasted and prayed, and put their hands on them, they sent *them* away.

4 So these, having been sent forth by the Holy Spirit, departed to Seleucia; and thence they sailed to Cyprus.
5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And
6 they had John also for *their* attendant. And when they had gone through the whole island to Paphos, they found a certain Magian, a Jewish false prophet, whose
7 name *was* Bar-jesus; that was with the deputy of the country, Sergius Paulus, a wise man. This *deputy* called to him Barnabas and Saul, and desired to hear
8 the word of God. But Elymas, *that is*, the Magian, (for so is his name by interpretation,) withstood them,
9 seeking to turn aside the deputy from the faith. Then Saul, who *is called* Paul also, filled with the Holy Spirit,
10 looked earnestly on him, and said; "O full of all sub-
"tilty and of all mischief, *thou* son of the devil, *thou*
"enemy of all righteousness, wilt thou not cease to
11 "pervert the right ways of the Lord? And now, be-
"hold, the hand of the Lord *is* upon thee; and thou
"shalt be blind, not seeing the sun, for a time." And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the
12 hand. Then the deputy, when he saw what was

7. *The deputy.*] Or proconsul. See Lardner's Cred. i. 1. xi. p. 54: where it is shown from Dion Cassius that Luke has given Sergius Paulus his proper title.

8. *Elymas.*] The word is derived from an Arabic root, and signifies *a learned and wise man:* See Cast. Lex. Luke explains it by μάγος, a Persic term of the same import, but better known to the Jews, whose ancestors had been captives in Persia. See c. viii. 9.

9. *Paul.*] Probably this name was taken because it was a common name among the Romans. Both names are of eastern original; שָׁאוּל signifying *petiit*, and פָּעַל *operatus est*.

10. *Mischief.*] The Greek word implies cunning and falsehood, as well as improbity and audacity.

11. *Not seeing the sun.*] See like pleonasms in Pol. Syn. and in Palairet here, and Luke i. 20.

12. *At the doctrine of the Lord.*] Thus attended with miracles.

CHAP. XIII. done, believed; being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. But John
14 departed from them, and returned to Jerusalem. And when they had passed through from Perga, they came to Antioch in Pisidia; and went into the synagogue on
15 the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying; "Brethren, if ye have any word
16 "of exhortation to the people, speak." Then Paul stood up, and beckoned with *his* hand, and said; "Men of Israel, and ye *of the gentiles* who fear God,
17 "hearken. The God of this people chose our fathers, "and exalted the people, when they sojourned in the "land of Egypt, and brought them out of it with an
18 "high arm. And about the space of forty years he
19 "bare with their manners in the desert. And when he "had destroyed seven nations in the land of Canaan,
20 "he gave *our fathers* their land for an inheritance. And "after that, he appointed *unto them* judges, *for* about "four hundred and fifty years, until the prophet
21 "Samuel. And afterward they desired a king: and "God appointed unto them Saul the son of Kish, a "man of the tribe of Benjamin, *during* forty years.
22 "And when *God* had removed him, he raised up unto "them David to be their king: to whom he gave *his* "testimony also, and said; 'I have found David, the

13. *But John*, &c.] John, surnamed Mark, seems to have declined the labour and danger of preaching to the gentiles.

16. *Ye that fear God.*] That embrace Judaism, though not Jews by descent. See *v.* 26. 43.

17. *Exalted the people.*] Raised them from slavery to the high rank of being his chosen people.

22. *I have found David, the son of Jessè.*] See Ps. lxxxix. 20. Scholium cod. p. in Matthæi reads, I have found David, my servant, the son of Jessè.

A man according to mine own heart.] So we translate, Jer. iii. 15. The words are quoted from 1 Sam. xiii. 14. "Acceptable to me." Grot.

CHAP. XIII.

son of Jessè, a man according to mine own heart, who ‘ will perform all my pleasure.’

23 “ Of this man’s race, God, according to *his* promise,
24 “ hath given unto Israel a Saviour, Jesus; when John
“ had first preached, before his appearance, the baptism
25 “ of repentance to all the people of Israel.” And as
John was fulfilling his course, he said; ‘ Whom think
‘ ye that I am? I am not *the Christ*. But, behold, one
‘ cometh after me, the sandals of whose feet I am not
‘ worthy to unloose.’
26 “ Brethren, sons of the stock of Abraham, and
“ whosoever *of the gentiles* among you feareth God, to
“ you the doctrine of this salvation hath been sent.
27 “ For those who dwell in Jerusalem, and their rulers,
“ when they knew not *Christ*, nor the words of the pro-
“ phets, which are read on every sabbath, have fulfilled
28 “ *them* by condemning *him*. And though they found no
“ *just* cause of death *in him*, yet they besought Pilate
29 “ that he might be put to death. And when they had
“ fulfilled all which was written of him, they took *him*
“ down from the cross, and laid *him* in a sepulchre.
30 “ But God raised him from the dead: and he was seen
31 “ many days by those who came up with him from
“ Galilee to Jerusalem; who are his witnesses to the
32 “ people. And we declare to you glad tidings con-
“ cerning the promise which was made to the fathers;
33 “ that God hath fulfilled it to us their children, in that
“ he hath raised up Jesus; as it is written also in the

here; and Arab. 1 Sam. “ Who will perform my will.” Chald. 1 Sam. “ Who, in his public character, as king of Israel, will be fit for my purpose; who will faithfully execute my commands; and whom I shall therefore favour, approve, and establish on his throne.” Chandler’s Life of David, i. 325.

Who will perform all my pleasure.] These words are omitted in 1 MS. and in Theophylact. They do not occur in the Old Testament, and seem to be taken from Chald. 1 Sam. and to have been an ancient marginal explanation of the clause, *a man according to mine own heart.*

31. *Who are his witnesses.*] Who are now his witnesses. Some MSS. and verss. Dr. Owen.

CHAP. XIII.
" second psalm; ' Thou art my Son, this day I have
' begotten thee.' And, that *God* raised him up from
" the dead, *now* no more to return to corruption, he
" speaketh thus; ' I will give you the sure mercies pro-
35 ' mised to David.' Wherefore it is said in another
" *psalm* also; ' Thou shalt not suffer thine Holy One to
36 ' see corruption.' For after David had served his own
" generation according to the counsel of God, he fell
" asleep, and was gathered to his fathers, and saw cor-
37 " ruption: but he whom God raised, did not see
" corruption.
38 " Be it therefore known unto you, brethren, that
" through him forgiveness of sins is proclaimed unto
39 " you. And by him all who believe are justified from
" all things, from which ye could not be justified by
40 " the law of Moses. Beware therefore lest that come
41 " upon you which is spoken of in the prophets: ' Be-
' hold, ye scorners, and wonder, and perish: for I
' work a work in your days, a work which ye will in
' no wise believe, though it be declared unto you.' "
42 And *as Paul and Barnabas* were going out *of the synagogue, the people* desired that [these words] might be

33. *The second psalm.*] *The first psalm* is a reading better supported. The two first psalms, as they stand in our editions, were anciently joined together. See Wetstein. Or, the first psalm was originally a kind of preface. Michaelis by Marsh, i. 515. That some read *in the psalm*, omitting the number, see Erasmus and Beza.

34. *Corruption.*] The usual place of corruption. Beza.

Mercies.] This is a translation of the Hebrew, Isai. lv. 3; and not of the Greek in the text, which is taken from the lxx. The Hebrew word conveys the idea both of *mercy* and of *holiness*. " I will give thee the holy [or the gracious] promises made to David, which are sure, and shall never fail."

35, 36. See on c. ii. 31.

39. *From all things.*] The law of Moses did not point out the means of justifying, acquitting, or delivering men from the guilt of all moral offences; as the gospel does.

40. *The prophets.*] The volume so entitled.

42. *The next sabbath.*] See *v.* 41. Josephus uses μεταξὺ in the sense of *after*, B. J. v. iv. 2; speaking of David and Solomon, and of the kings μεταξὺ τοῦτων, as having added strength to the old wall of Jerusalem. Wetstein.

CHAP. XIII. spoken to them on the next sabbath. And when the congregation was broken up, many of the Jews, and of the proselytes who worshipped *God*, followed Paul and Barnabas: who, speaking [to them,] persuaded them to continue in the favour of God.

44 And *on* the following sabbath almost the whole city
45 came together to hear the word of God. But when the Jews saw the multitudes, they were filled with indignation, and contradicted those things which were
46 spoken by Paul, contradicting and speaking evil. Then Paul and Barnabas spake freely, and said; "It was "necessary that the word of God should have been "spoken first to you; but since ye put it from you, and "do not judge yourselves worthy of everlasting life,
47 "behold, we turn to the gentiles. For so the Lord "hath commanded us, *saying*; 'I have set thee for a 'light to the gentiles, that thou shouldest be for salva-
48 'tion to the ends of the earth.' And when the gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were disposed to everlast-
49 ing life believed. And the word of the Lord was pub-
50 lished throughout all the country. But the Jews stirred up the *gentile* women of rank who worshipped *God*, and the chief men of the city, and raised a persecution against Paul and Barnabas, and drove them out of
51 their borders. But they shook off the dust of their feet

45. *With indignation.*] Because the gospel was preached to the gentiles.

46. *It was necessary.*] The reason of this fitness is given, c. iii. 25, 26. Romans xv. 8.

Do not judge yourselves worthy.] By your conduct do not show yourselves worthy.

48. *Glorified.*] Magnified, spoke highly of. Rom. xi. 13. But see the various actions, ἐδέξαντο, and τὸν Θεόν.

As many as were disposed, &c.] Another import of the words is, *As many* of the gentiles *believed as were* inwardly *disposed to* receive the doctrine of *everlasting life*; as had an orderly and well-prepared mind for that purpose; as had disposed themselves to it. Or, "as many as were disposed, believed to everlasting life." See 1 Tim. i. 16.

50. *Who worshipped.*] Krebsius, on *v.* 16, quotes from Josephus, Ant. xiv. vii. 2, πάντων καλὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων; words equivalent to *Jews and proselytes*, c. ii. 10.

CHAP. XIV.

against them, and came to Iconium. And the disciples were filled with joy, and with the Holy Spirit.

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks be-
2 lieved. (But the unbelieving Jews stirred up the minds of the gentiles, and made them evil-affected against the
3 brethren.) *The apostles* abode therefore for a long time, speaking freely concerning the Lord, who gave testimony to his gracious word, and granted that signs and
4 wonders should be done by their hands. But the multitude of the city was divided: and part held with the
5 Jews, and part with the apostles. And when there was a design, both of the gentiles, and of the Jews and their rulers, to treat *them* contemptuously, and to stone
6 them, having considered *the matter*, they fled into Lystra, and Derbè, cities of Lycaonia, and to the
7 country round about: and there they preached the gospel.

8 And a certain man sat at Lystra, infirm in his feet, lame from his mother's womb, *and* who never had
9 walked: this man heard Paul speaking: who when he had steadfastly looked on him, and perceived that he had faith so as to be restored, said with a loud voice;
10 "Stand upright on thy feet.'" And he leaped and
11 walked. And when the multitudes saw what Paul had

1. *Together.*] Or, at the same time. But see Whitby.

Of Greeks.] Of gentiles, who had attended the synagogue from the fame of Paul and Barnabas. See Doddridge here, and c. xiii. 42. Or, of proselytes to Judaism from among the gentiles. Compare c. xvii. 4. Or, rather, of Grecising Jews. See *v.* 2, and c. xviii. 4, 7.

2. *The brethren.*] Those who believed in Christ.

3. *Therefore.*] To confirm the great number of believers, and to overcome this opposition.

4. *The apostles.*] The word, as applied to Barnabas, is used in its primary sense; of *one sent*, as is related c. xiii. 3.

8. *Who never had walked.*] So lame that he had never walked.

9. *That he had faith so as to be restored.*] That he was disposed to believe the gospel, and was therefore a fit object for a miraculous cure.

CHAP. XIV. done, they lifted up their voices, saying in the language of Lycaonia; "The gods are come down to us in the
12 "likeness of men." And they called Barnabas Jupiter; and Paul Mercury, because he was the chief speaker.
13 Then the priest of Jupiter's *temple* that was before *their* city, brought bulls and garlands to the gates, and, together with the multitudes, would have offered sacrifice.
14 But when the apostles, Barnabas and Paul, heard *of it*, they rent their clothes, and rushed in among the multi-
15 tude, crying out, and saying; "Sirs, why do ye these "things? We also are men of like infirmities with "yourselves, and proclaim to you glad tidings, that ye "should turn from these vanities to the living God, "who made heaven, and earth, and the sea, and all
16 "things in them: who, in the past generations, suffered
17 "all the gentiles to walk in their own ways. Never- "theless, he left not himself without witness, doing "good, giving [us] rain from heaven and fruitful "seasons, *and* filling your hearts with food and glad-
18 "ness." And by saying this they scarcely restrained the multitudes from offering sacrifice to them.
19 But *certain* Jews came thither from Antioch and Iconium; who, having persuaded the multitudes, and stoned Paul, dragged *him* out of the city, and supposed
20 that he had been dead. However, when the disciples had surrounded him, he rose up, and entered into the city.

And *on* the morrow he and Barnabas departed to
21 Derbè. And when they had preached the gospel to

12. *Mercury.*] The god of eloquence. Θεὸς ὁ τῶν λόγων ἡγεμών. Jamblichus.

13. *Before their city.*] The temple, or statue, of the tutelary god of a city was placed before its gate.

Bulls and garlands.] Bulls were sacrificed to Jupiter: and it was customary to place garlands about the victims; and not about them only, but also about the statue of the god who was worshipped, and about the priests who offered the sacrifice.

20. Paul's recovery was miraculous: but the unostentatious manner of relating the miracle is very observable.

CHAP. XIV.

that city, and had made many disciples, they returned to Lystra, and *to* Iconium, and *to* Antioch; strengthening 22 the minds of the disciples, *and* exhorting them to continue in the faith; and *saying* that through many afflictions we must enter into the kingdom of God. 23 And when they had appointed elders over them in every church, and had prayed and fasted, they commended them to the Lord, on whom they had believed. 24 And after they had passed through Pisidia, they came 25 to Pamphylia. And when they had preached the word 26 at Perga, they went down into Attalia: and thence they sailed to Antioch, whence they had been recommended to the favour of God for the work which they 27 had fulfilled. And when they were come, and had gathered the church together, they related what things God had done by them; and how he had opened *the* 28 door of faith to the gentiles. And [there] they abode no short time with the disciples.

CHAP. XV.

1 NOW certain men came down from Judea, and taught the brethren, *saying*; "Unless ye be circum-"cised according to the custom taught by Moses, 2 "ye cannot be saved." When therefore Paul and Barnabas had no small dissension [and dispute] with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to 3 the apostles and elders, about this question. And, having been conducted on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the gentiles; and caused great joy to 4 all the brethren. And when they came to Jerusalem,

23. *Appointed.*] The Greek word properly signifies *to choose by stretching out the hand:* but the word is often used metaphorically for any appointment, or even for a nomination. This is allowed by Grotius: though he thinks it credible, from c. vi. 2, 5, that the consent of the people also was obtained.

1. *Certain men.*] We learn from *v.* 5, that they were Pharisees.

CHAP. XV. they were received by the church, and *by* the apostles, and the elders; and they related all things which God
5 had done through them. "But," *said they*, "some of "the sect of the Pharisees, who believed, have risen "up, saying; 'that it was necessary to circumcise *the* '*gentiles*, and to command that they should keep the 'law of Moses.'"

6 Then the apostles and the elders came together, to
7 consider of this matter. And when there had been much dispute among them, Peter rose up, and said unto them; "Brethren, ye know that in former days "God made choice among us, that the gentiles by my "mouth should hear the word of the gospel, and
8 "should believe. And God, who knoweth the heart,
"bare them witness, and gave to them the Holy Spirit,
9 "even as to us; and made no difference between us
10 "and them, having purified their hearts by faith. Now "therefore why do ye try God, to put a yoke upon the "neck of the disciples, which neither our fathers nor
11 "we were able to bear? But we believe that we shall "be saved through the favour of the Lord Jesus, in "like manner as *the gentiles* also."

12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, relating what miracles and wonders God had wrought among the gentiles by them.

4 *Received.*] In a friendly manner.

5. See the margin of our bibles, Syr. in the Latin, Pol. Syn. L'Enf. and Beaus. Bishop Pearce, and Markland in Bowyer, 4to.

7. *Among us.*] Among us apostles.

9. *Purified.*] A beautiful allusion to the legal purifications.

By faith.] In Christ and his gospel.

10. *Why do ye try God.*] Why do ye try the goodness and patience of God, by opposing his will, who has sealed the gentiles for his own by giving them the Spirit? But some omit the word *God*. Why do ye endeavour to put a yoke, &c.? See Wetstein, Griesbach, and Bishop Pearce.

A yoke, &c.] The observance of the law was very difficult and grievous.

11. *We*, &c.] We Jews believe that we shall be saved by the gospel, and not by the law; in like manner as the gentiles also will be saved. So *as and them*, v. 9. mean Jews and gentiles.

CHAP. XV. And after these were silent, James spake, saying;
" Brethren, hearken to me. Simon *Peter* hath declared
14 " how God first regarded the gentiles, to take out of
15 " them a people for his name. And to this the words
16 " of the prophets agree; as it is written; ' After these
' things I will again build up the fallen tabernacle of
' David; and I will build up its ruins, and will restore
17 ' it: that the residue of men may seek after the Lord,
' and all the gentiles, over whom my name is called;
18 ' saith the Lord, who doeth these things;' *which were*
19 " known *to him* of old. Wherefore my judgment is,
" that we disquiet not those who from among the gen-
20 " tiles turn to God; but write to them, that they ab-
" stain from the polluted offerings to idols, and *from*
" fornication, and *from* things strangled, and *from* blood.

14. The Greek is equivalent to, ἐπεσκέψαλο τὰ ἔθνη, λαβεῖν, κ. λ. Grot. quotes the lxx. Jer. xxxix. 41.

For his name.] For himself: to make profession of his name; or, of him.

19. *Disquiet not.*] Superfluously and unnecessarily. The Greek word may denote præter rem turbare.

20. *The polluted offerings to idols.*] That part of the victim sacrificed to idols, which was sold in the shambles, or partaken of at feasts. See 1 Cor. x. 25, 27. See also rules about such food, Rom. xiv. 20. 1 Cor. viii. 4, &c.

Fornication.] Lardner thinks that alliances with heathens are forbidden; and supposes, with Theodoret, that Esau was called πόρνος, Heb. xii. 16, for marrying a Canaanitish woman. The Jews, he observes, were not to marry with idolaters. Deut. vii. 3, 4. Remarks on Ward, c. vii.

Perhaps πορνεία includes the notion of marrying within the degrees of affinity prohibited by the Levitical law. See 1 Cor. v. 1.

Those who prefer the usual sense of πορνεία, may find much said in favour of their opinion by Grotius and Bishop Pearce.

From things strangled.] From the flesh of animals, the blood of which was not drained out of them when they were warm. Ne quo modo sanguine contaminarentur vel inter viscera sepulto. Mill, from Tertullian.

Lardner defends the authenticity of this article, as extant in almost all the Greek MSS. and quoted by the most antient writers of the church. Ubi supr. and Cred. iv. xliv. 783.

And from blood.] See Lev. xvii. 10——14. Res per se liberæ aguntur; quibus tamen, ex charitatis lege, et quatenus earum usus infirmis Judæis nocuisset, abstinendum esset. At scortatio non καθ' ἑαυτό, neque tantum præsentis necessitatis causa, sed præcise et ἁπλῶς inhibenda fuit; ut 1 Cor. vi. Beza in loc.

CHAP. XV. "For from antient generations Moses in every city hath
" those who preach him; being read in the synagogues
21 " on every sabbath."
22 Then it seemed good to the apostles, and the elders, and the whole church, to choose men from among themselves, and send them to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas,
23 leading men among the brethren: having written a letter by them in this manner: " The apostles and the
" elders, and the brethren, send greeting to the brethren
" that are of the gentiles in Antioch, and Syria, and
24 " Cilicia. Whereas we have heard, that some who
" went out from us have troubled you with words, sub-
" verting your minds, [saying that ye must be circum-
" cised and keep the law;] to whom we gave no *such*
25 " commandment: it hath seemed good to us, being
" assembled with one mind, to choose men and send
" them to you together with our beloved Barnabas and
26 " Paul, who have hazarded their lives for the name of
27 " our Lord Jesus Christ. We have sent therefore
" Judas and Silas; who will tell *you* the same things
28 " in words also. For it hath seemed good to the

21. For the Jewish Christians must be alienated from such as practise these things; because Moses, who forbids them, is constantly read in the synagogues.

22. *To choose—and send.*] Raphelius explains the syntax by apposite passages; as, Αὐτῷ ἔδοξε, πέμψαντα τὸν Θεὸν ἐπείρεσθαι περὶ τῆς νόσου. Herod. i. p. 8. He has also brought parallel constructions to γράψαντες in the next verse.

23. The decree is addressed to the gentiles in three places only, where there were many Jews: but the spirit of it extended to all gentile converts who lived with Jews; that social and brotherly intercourse might subsist between them; that the gentile Christians might not be seduced to idolatry, by joining in some of its rites; and that the Jews might not be averse to Christianity, because it allowed what they deemed great pollutions.

24. *Subverting your minds.*] By the doctrine advanced *v.* 1.

26. *Who have hazarded*, &c.] In the Greek this honourable testimony is restrained to Barnabas and Paul.

27. Or, Judas and Silas, and them, sc. Barnabas and Paul, who will tell you the same things in words. Bishop Pearce. Dr. Owen.

CHAP. XV. "Holy Spirit and to us, to lay upon you no greater
"burthen than [these] necessary things; that ye abs-
29 "tain from things offered to idols, and from blood,
"and from things strangled, and from fornication:
"from which if ye keep yourselves, ye will do well.
"Fare ye well."
30 So when they were dismissed, they went to Antioch:
and, when they had gathered the multitude together,
31 they delivered the epistle: *which* when *the brethren* had
32 read, they rejoiced at this comfort. And Judas and
Silas, being themselves also prophets, comforted the
brethren with many words, and strengthened *them*.
33 And after they had remained *there* for some time, they
were dismissed with *wishes of* peace by the brethren to
34 those who sent them. [Notwithstanding, it pleased
35 Silas to continue there still.] But Paul and Barnabas
abode in Antioch, teaching and preaching the glad
tidings of the word of the Lord, with many others.
36 And after some days, Paul said to Barnabas; "Let

28. *To the Holy Spirit.*] Guiding us in the conclusions which we have made concerning the question proposed to us.

To lay upon you, &c.] To impose on you, besides the observance of the moral law, no other part of the ceremonial law, which law is βάρος, or ζυγὸς, than &c.

Necessary things.] Things highly expedient in the present circumstances of the church.

29. The addition in MSS. &c. at *v.* 20, and here, "And whatever things ye would not have done to yourselves, do not to others," is an interpolation from one who thought the decree of universal and perpetual obligation, and that it should therefore be a summary of moral duties. See Lardner's Cred. iv. c. xliv. 798.

Ye will do well.] Recte agetis: not, beati eritis. See the instances in Kypke from Plutarch and Arrian.

31. *Comfort.*] That no heavier burthen of the Mosaic law was laid on them.

32. *Prophets.*] In the sense of 1 Cor. xiv. 3.

34. This verse, and the words "But Judas alone went," or, "But Judas alone went to Jerusalem," have the appearance of different attempts to account for the choice of Silas by Paul, mentioned *v.* 40. See MSS. et vers. But as Paul and Barnabas continued for some days at Antioch, *v.* 36, it may be supposed that Silas returned to that city from Jerusalem.

CHAP. XV.
"us go again, and visit *our* brethren in every city
"where we have preached the word of the Lord, *and*
37 "*see* how they are." Then Barnabas advised to take
38 with them John, whose surname was Mark. But Paul
thought it not proper to take with them him, who had
departed from them in Pamphylia, and had not gone
39 with them to the work. Wherefore sharp anger arose,
so that they separated from each other; and that Bar-
nabas took Mark, and sailed to Cyprus.
40 But Paul chose Silas, and departed; having been re-
commended by the brethren to the favour of God.
CHAP. XVI.
And he went through Syria and Cilicia, strengthening
the churches. Then he came to Derbè and Lystra.
1 And, behold, a certain disciple was there, named
Timothy, (the son of a believing Jewess, but his father
2 *was* a gentile:) who was well reported of by the bre-
3 thren at Lystra and Iconium. Paul was desirous that
this man should go forth with him; and he took and
circumcised him, because of the Jews that were in
those parts: for they all knew that his father was a
4 gentile. And as they went through the cities, they de-
livered to them for their observance the ordinances
which had been made by the apostles and elders at
5 Jerusalem. The churches therefore were established in
the faith, and abounded in number daily.
6 Now when they had gone through Phrygia, and the
country of Galatia, and were forbidden by the Holy

37. Mark was nephew to Barnabas: Col. iv. 10: a circumstance which disposed Barnabas to overlook Mark's desertion, which is related c. xiii. 13.

39. *Sharp anger arose.*] It is candid in Luke to record this. That inspired men were not exempt from human infirmities, see Gal. ii. 11.

3. *Circumcised him.*] Paul acted in this manner, that he might not offend the Jews; and thus obstruct his own usefulness, and that of Timothy, in preaching the gospel. See the note on 1 Cor. ix. 20.

For they all knew, &c.] And therefore, concluding that he was uncircumcised, would have had no intercourse with him, or with his companion Paul.

CHAP. XVI. Spirit to preach the word in Asia; *after* they came to Mysia, they attempted to go into Bithynia: but the
8 Spirit of Jesus suffered them not. So when they had
9 passed by Mysia, they came down to Troas. And a vision appeared to Paul in the night: a man of Macedonia stood and besought him, saying; "Come over
10 "into Macedonia, and help us." And after he had seen the vision, we immediately endeavoured to go into Macedonia; concluding that the Lord had called us to preach the gospel unto them.
11 We loosed therefore from Troas, and came with a straight course to Samothracia, and the next *day* to
12 Neapolis; and thence to Philippi, which is a chief city of that part of Macedonia, *and* a colony. And we
13 abode in that city some days. And on the sabbath-day we went out of the city by a river, where prayer was wont to be made: and we sat down and spake to the
14 women who resorted *thither*. And a certain woman heard *us*, named Lydia, a seller of purple, of the city of Thyatira, *a gentile* who worshipped God: whose heart the Lord opened, so that she attended to the
15 things which were spoken by Paul. And when she had been baptized, and her household, she besought *us*, saying; "If ye judge me to be faithful to the Lord, "come into mine house, and remain *there*." And she constrained us.
16 And it came to pass as we went to prayer, that a certain damsel, having a spirit of divination, met us;

6. *In Asia.*] The proconsular Asia, a district of Asia Minor.

7. *The spirit of Jesus.*] See MSS. The spirit imparted to them by Jesus. John xvi. 7.

10. *We endeavoured.*] Here, and elsewhere repeatedly, Luke represents himself as accompanying Paul.

Concluding.] Observe in this case, and in the vision to Peter, c. x. that the Spirit left the apostles to rational inference.

13. *By a river.*] The water of which served for the legal purifications of the Jews; and particularly for the usual washing of hands before they offered up their prayers. See Wolfius.

16. *Of divination.*] Supposed to be inspired by Apollo Pythius.

"One sort were possessed with prophesying demons, which dictated

CHAP. XVI. who brought her masters much gain by divining. She followed Paul and us, and cried out, saying; "These
17 "men are the servants of the most high God, who de-
18 "clare to us the way of salvation." And she did this for many days. But Paul was grieved, and turned, and said to the spirit; "I command thee in the name "of Jesus Christ to come out of her." And it came
19 out at that very time. And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged *them* into the market-place to the
20 rulers. And when they had brought them to the magistrates, they said; "These men, who are Jews,
21 "greatly trouble our city; and teach customs which it "is not lawful for us to receive, or observe, being Ro-
22 "mans." And the multitude rose up together against them: and the magistrates tore off their clothes, and
23 commanded to beat *them* with rods. And when they had laid many stripes on them, they cast *them* into pri-
24 son, and charged the gaoler to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.
25 And at midnight Paul and Silas prayed, and sang
26 praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bands of all were
27 loosed. And when the gaoler awoke out of his sleep, and saw the prison-doors opened, he drew out his sword, and was about to kill himself, supposing that
28 the prisoners had escaped. But Paul cried with a loud voice, saying; "Do thyself no harm: for we are all

the answers, or spoke out of their bellies or breasts." See Potter's Greek Ant. vol. i. book ii. c. xii. p. 268.

17. This passage illustrates the testimonies which the demoniacs gave to our Lord's Messiahship; and makes it probable that God used the demoniacs as instruments to proclaim it.

22. *Tore off their clothes.*] Commanded that they should be torn off; for the greater indignity. See Alberti.

CHAP. XVI.

"here." Then *the gaoler* called for a light, and sprang in, and trembled, and fell down before Paul and
30 Silas; and brought them out, and said; "Sirs, what
31 "must I do to be saved?" And they said; "Believe "in the Lord Jesus Christ, and thou shalt be saved,
32 "and thine household." And they spake unto him the word of the Lord, and unto all that were in his
33 house. And he took them in that hour of the night, and washed *their* stripes; and was immediately baptized,
34 he and all his *household*. And when he had brought them into his house, he set food before them, and greatly rejoiced with all his household, *on* believing in God.

35 And when it was day, the magistrates sent the
36 officers, saying; "Let those men go." Then the gaoler told these words to Paul; "The magistrates "have sent to let you go; now therefore depart, and
37 "go in peace." But Paul said unto them; "They "have beaten us publicly, uncondemned, being Ro- "man-*citizens*, and have cast us into prison; and now "do they send us away privately? No truly: but let
38 "them come themselves and bring us out." And the

29. *A light.*] Or lights, Ps. cxxxvi. 7. Grot.

30. *To be saved.*] To be in that way of salvation which you preach. See *v.* 17.

31. *Thou shalt be saved.*] Thou shalt be in a state of salvation by present faith, and mayest be finally saved by persevering obedience.

37. *Being Roman citizens.*] This privilege is again referred to, c. xxii. 25, 28. Facinus est vinciri civem Romanum, scelus verberari. Cic. in Verrem. Actionis ii. l. v. § 66. See Doddridge. It does not follow that Silas had the same privilege, because Paul speaks in the plural number; that number being often used for the singular in common language.

How Paul became a Roman-citizen, see Lardner's Cred. i. c. x. § vi. p. 502; Bishop Pearce in loc. and c. xxii. 28.

The Bishop supposes that Paul did not claim this privilege, *v.* 23, because Silas would have been beaten alone, and thus discouraged from following that apostle. But in so hasty a transaction remonstrances might not be attended to.

Should it be asked why Paul was credited here and c. xxii, when he asserted his rank; the answer is, that such as made false pretensions to it were severely and even capitally punished. Biscoe. Boyle's Lectures, p. 355. 8vo.

officers told these words to the magistrates; who feared
when they heard that *the men* were Roman-*citizens*. So
they came and besought them, and brought *them* out,
and desired *them* to depart from the city. And they went
out of the prison, and entered into *the house of* Lydia:
and, when they had seen the brethren, they comforted
them, and departed.

Now when they had passed through Amphipolis and
Apollonia, they came to Thessalonica, where was a
synagogue of the Jews. And Paul, as his custom
was, went in unto them, and on three sabbaths dis-
coursed to them out of the scriptures; explaining *them*,
and alleging that Christ must needs have suffered, and
have risen again from the dead; and that "this Jesus
"whom I preach unto you, is the Christ." And some
of them believed, and joined themselves to Paul and
Silas; and of the gentiles who worshipped *God* a great
multitude, and of the chief women not a few. But the
Jews took unto them some wicked men of the meaner
sort, and gathered a multitude, and raised a tumult in
the city, and assaulted the house of Jason, and sought
after *Paul and Silas*, that they might bring them out to
the people. And when they found them not, they
dragged Jason, and some of the brethren, to the rulers
of the city, crying out; "These that have disturbed
"the world, are come hither also; whom Jason hath
"received: and all these act contrary to the decrees of
"Cesar, saying that there is another king, *one* Jesus."
And they alarmed the people, and the rulers of the
city, who heard these things. And when *the rulers* had
taken security of Jason, and of the others, they let
them go.

Then the brethren immediately sent away Paul and

2. *Three sabbaths.*] But he exercised his ministry longer among the gentiles. 1 Thess. ii. 10. Paley's Horæ Paulinæ, 306.

3. *Alleging.*] By proofs cited from the Old Testament.

4. *Gentiles.*] Some omit this word: some read, and Greeks.

CHAP. XVII. Silas by night to Berea: who, when they came *thither*, went into the synagogue of the Jews. And these were
11 more ingenuous than those in Thessalonica, because they received the word with all readiness of mind, searching the scriptures daily, whether those things
12 were so. Wherefore many of them believed; and of women of rank who were gentiles, and of men, not a
13 few. But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they
14 came thither also, stirring up the multitudes. And then the brethren immediately sent away Paul, to go toward the sea: but Silas and Timothy remained there
15 still. And those who conducted Paul brought him to Athens: and having received a commandment to Silas and Timothy, that they would come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was greatly provoked within him, when he saw the
17 city full of idols. He discoursed therefore in the synagogue with the Jews, and with those *gentiles* who worshipped *God;* and in the market-place daily with
18 such as presented themselves. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said; "What will this babbler say?" and others; "He seemeth to be a setter forth of strange "demons:" because he preached to them the glad
19 tidings of Jesus, and of the resurrection. And they took him, and brought him to *the court of* Areopagus, saying; "May we know what this new doctrine *is*, of

14. *Toward the sea.*] Bos and Raphelius have proved that *ad* is the true rendering; not *tanquam ad.* Ὡς is redundant.

17. *The market-place*] The place of general resort for business and discourse.

18. *Epicureans—Stoicks.*] These were famous philosophical sects among the Greeks. The former denied a Providence and a future state, and maintained that pleasure was the chief good. The latter were fatalists, and held that virtue was the only good, that all vices were equal, that pain was no evil, &c.

Of strange demons.] Bentley says that the plural is used for the

CHAP. XVII.

" which thou speakest? For thou bringest certain
" strange things to our ears: we desire therefore to
21 " know what these things mean." (Now all the
Athenians, and the strangers who dwelt among them,
employed their leisure in nothing else, but either in
22 telling or hearing some new thing.) Then Paul stood
in the midst of *the court of* Areopagus, and said: " *Ye*
" men of Athens, I perceive that in all things ye are
23 " somewhat too religious. For as I passed by, and
" beheld your deities, I found among others an altar
" with this inscription, TO THE UNKNOWN GOD.
" Whom therefore ye ignorantly worship, him I de-
24 " clare unto you. The God who made the world, and
" all things therein, he, being Lord of heaven and
25 " earth, dwelleth not in temples made with hands; nor
" is he served by the hands of men, as if he needed any
" thing; since He Himself giveth to all life, and
26 " breath, and all things; and hath made of one blood
" all nations of men, to dwell on the whole face of the
" earth, and hath determined *their* appointed times,

singular, namely, Jesus: and that the Athenians knew the sense of ἀνάστασις too well to mistake it for a goddess. Boyle's Lectures. Serm. ii. See Bishop Pearce: and Bowyer, 4to.

Areopagus.] This was the highest court of justice at Athens. Our translators suppose the word to be derived from the hill of Mars, on which this court was situated. According to Pausanias, it was named from Ares, a Thessalian, who was the first judged there. See Wolfius. The members of it were called Arcopagites: as *v.* 34.

22. *Somewhat too religious.*] It is agreeable to Paul's delicacy of address to suppose that the original word is used in a good sense here; of which it is known to be capable. See c. xxv. 19.

23. *An altar,* &c.] This was one of the anonymous altars erected in Athens. When a calamity was supposed to be averted by sacrifice to the unknown God by whom it was inflicted, an altar was raised to that unknown God. See Ellis's Fortuita Sacra, and Lardner's Testimonies, iii. 19.

Whom therefore, &c.] God being in fact the Inflicter and Averter of all natural evil, Paul takes occasion from that inscription to preach him.

26. *Their appointed times.*] Imperia ad certum tempus duratura, exilia, migrationes: item legem naturæ, Mosis, et evangelii: neque enim horum quidquam temere gestum est, sed suo quidque tempore: præfixis, seu destinatis, terminis habitationis eorum. Erasmus.

CHAP. XVII. and the bounds of their habitation; that they might
" seek God, if perhaps they might feel him out and
27 " find him; though he be not far from every one of us:
28 " for through him we live, and move, and have our
" being; as some of the poets also among you have
29 " said; 'For we are even his offspring.' Wherefore,
" being the offspring of God, we ought not to think
" that the Godhead is like gold, or silver, or stone, the
30 " engraving of man's art and device. However, the
" times of this ignorance God overlooked; but now
31 " commandeth all *men* in all places to repent: because he
" hath fixed a day, on which he will judge the world
" in righteousness, by *that* man whom he hath ap-
" pointed; *of which appointment* he hath given a proof to
" all *men*, in that he hath raised him from the dead."
32 And when they heard of the resurrection of the dead,
some scoffed: and others said; "We will hear thee
33 " again of this matter." And then Paul departed from
34 among them. However, some men joined themselves
to him, and believed: among whom *was* Dionysius
the Areopagite, and a woman named Damaris, and
others with them.

27. *Feel him out and find him.*] That is, ψηλαφήσαιεν εὕροιεν. Ceteram ψηλαφᾶν aut cæcorum est, aut noctu incedentium. Grot.

We live, &c.] We have life, self-motion, and continued existence. God therefore, as being our Father, is near us, and sustains his children.

28. *Some of the poets.*] Here the plural may be used for the singular, as v. 18. See Bishop Pearce.

For we are even his offspring.] The words of the Greek occur Arat. φαινόμενα l. 5. Cleanthes has a like passage, Ἐκ σοῦ γὰρ γένος ἐσμέν.

29. Now God must be of a superior nature to us intelligent beings, his offspring: and therefore we ought not to think &c.

30. God, however, having overlooked the times of former ignorance among you gentiles, [having acted as if he did not regard them, because he did not interpose in a direct and extraordinary manner to prevent them,] now, by the preaching of the gospel, commandeth &c.

All men in all places.] The phrase strongly expresses the universality of the gospel.

34. The silence of Luke is no proof that Paul did not work miracles at Athens, or afterwards at Rome. He wrought them at Corinth: 2 Cor. xii. 12: and yet no miracle is recorded c. xviii. See Benson's Essay. History of the Acts of the Apostles, 4to. 2d ed.

CHAP. XVIII.

1 Now after these things Paul departed from Athens,
2 and came to Corinth. And he met with a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because Claudius had commanded all Jews to depart from Rome,) and went unto
3 them: and because he was of the same occupation, he abode with them, and worked: (for by *their* occupation
4 they were tent-makers.) And he discoursed in the synagogue on every sabbath; and used persuasion to Jews and Greeks.
5 And when Silas and Timothy were come from Macedonia, Paul was employed with them in the word,
6 testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and spake evil, he shook *his* raiment, and said unto them; "Your blood "*is* upon your own heads; I *am* pure: henceforth I
7 "will go to the gentiles." And he went thence, and entered into the house of a certain man named Justus, *a gentile* who worshipped God, whose house was adjoin-
8 ing to the synagogue. But Crispus, the ruler of a synagogue, believed in the Lord with all his house:

2. *Claudius* &c.] Suetonius's words are, Judæos, impulsore Chresto assidue tumultuantes, Roma expulit. Vita Claud. c. xxv.

3. *Tent-makers.*] In the Talmud, every father is commanded to teach his son a trade. See Grot. Doddridge, and Biscoe i. 273.

6. *He shook his raiment.*] See Luke x. 11. Neh. v. 13. Here this action may have expressed, and in a calm manner among the easterns, that Paul, as a Christian teacher, disclaimed further intercourse with these Jews.

Your blood is upon your own heads.] Your destruction is owing to yourselves.

The proverb is used strictly. 2 Sam. 1. 16: "Your blood which I now shed is not imputable to me; but your own guilt in killing Saul, has brought this punishment on you." See 1 Kings ii. 32. Ezek. xxxiii. 5. Matth. xxvii. 25. c. xx. 26.

7. *Who worshipped God.*] Here the opposition to *v.* 4. shows that Justus had become a worshipper of God from among the gentiles.

We also learn from this passage that by *Greeks* *v.* 4. we are not to understand gentiles but *grecising* Jews.

8. *Of a synagogue.*] There were more synagogues than one at Corinth. See *v.* 17.

CHAP. XVIII. and many of the Corinthians, *on* hearing *Paul*, believed, and were baptized.

9 Then the Lord spake to Paul by a vision in the
10 night; "Fear not, but speak, and be not silent: for I "am with thee; and no man shall lay hands on thee to "hurt thee: for I have many people in this city." And
11 he dwelt *there* a year and six months; teaching the word of God among them.

12 And when Gallio was deputy of Achaia, the Jews rose with one consent against Paul, and brought him to
13 the judgment-seat, saying; "This man persuadeth
14 "people to worship God, contrary to the law." And when Paul was about to open his mouth, Gallio said to the Jews; "If it were a matter of injustice, or of "wicked mischief, ye Jews, I might reasonably bear
15 "with you; but if it be a question of doctrine, and of "names, and of your law, look ye yourselves *to it:* for
16 "I will not be judge of such matters." And he re-
17 moved them from the judgment-seat. Then all [the Greeks] took Sosthenes, the ruler of a synagogue, and

12. Of Gallio, proconsul of Achaia, of his mild disposition, and that he was brother to the stoic philosopher Seneca, see Biscoe i. 58, and Bishop Pearce.

15. *Of doctrine.*] Of religious doctrine, whether it be true or false. Beza.

Of names.] As, whether Jesus be the Christ.

16. *Removed them from*, &c.] Commanded them to leave it.

17. The words οἱ Ἕλληνες are very doubtful. If they are genuine, the gentiles must be meant; because the reason why the Jews, probably instigated by Sosthenes, rose against Paul, *v.* 12, was, that he preached Christ to the gentiles: *v.* 6: and therefore the gentiles revenged themselves on the leader of the Jews, when they experienced that he had so little weight with Gallio.

Beat him.] Gallio might have prudential reasons for conniving at this, though a civil offence. As it arose from a religious cause, he might fear that his interposition would raise a dangerous tumult among the numerous Jews at Corinth.

Before the judgment-seat.] When the Proconsul had hastily left it.

Three MSS. and Chrys. add, οἱ Ἰουδαῖοι. According to this lection, we must suppose with Dr. Owen in Bowyer, that Sosthenes had become a convert to Christianity. See 1 Cor. i. 1. πάντες, alone, may mean a great number of the people at Corinth.

CHAP. XVIII. beat him before the judgment-seat. But Gallio cared for none of those things.

18 And Paul, after he had still remained *there* many days, bade farewel to the brethren, and sailed thence into Syria, and Priscilla and Aquila with him; having shorn *his* head at Cenchrea: for he had a vow. And
19 he came to Ephesus, and left them there: and he himself entered into the synagogue, and discoursed to the
20 Jews. And when they desired *him* to remain with them
21 for a longer time, he consented not: but bade them farewel, and said; ["I must by all means keep the "approaching feast in Jerusalem; but] I will return to "you, God willing." And he sailed from Ephesus.
22 And when he had landed at Cesarea, and had gone up and saluted the church, he went down to Antioch.
23 And when he had passed some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.
24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* able in the scriptures,
25 came to Ephesus. This man was instructed in the doctrine of the Lord: and, being fervent in spirit, he spake and taught exactly the things of the Lord,
26 knowing only the baptism of John: and he began to speak freely in the synagogue. But when Aquila and Priscilla had heard him, they took him to them, and explained to him the doctrine [of God] more exactly.
27 And when *Apollos* desired to pass into Achaia, the brethren exhorted him, and wrote to the disciples to

18. *Cenchrea.*] Or Cenchreæ, the port of Corinth.

A vow.] Probably a Nazarite's vow of abstinence from wine for a certain number of days. Numbers vi. 3.

The Nazarite was to shave his head at the temple. Numb. vi. 18. But the strictness of the law was dispensed with, when multitudes of Jews lived at a distance from their own country. Lardner's Cred. i. ix. 468.

Why Paul acted thus, see on c. xvi. 3. and on 1 Cor. ix. 20.

25. *Exactly.*] As far as his knowledge extended. See c. xix. 1, 2, 3, 4. οὐκ ἀκριβῶς is an unnecessary conjecture made by Bishop Sherlock.

27. *Exhorted him.*] To execute so good a purpose.

CHAP. XVIII. receive him: who, when he came among them, helped those much that had believed, through *the* favour
28 *bestowed on him.* For he earnestly confuted the Jews,
CHAP. XIX. *and that* publicly; proving by the scriptures that Jesus was the Christ.

1 And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and, having met with some disciples,
2 he said to them; "Have ye received the Holy Spirit "since ye believed?" And they [said] to him; "We "have not even heard whether there be an Holy
3 "Spirit." And he said [unto them;] "Into what "then were ye baptized?" And they said; "Into
4 "John's baptism." Then Paul said; "John [indeed] "baptized *with* the baptism of repentance; saying to "the people, that they should believe in him who was
5 "to come after him, that is, in [Christ] Jesus." And when they heard *this*, they were baptized into the name
6 of the Lord Jesus. And when Paul had put *his* hands upon them, the Holy Spirit came on them; and they
7 spake in *different* languages, and prophesied. Now all the men were about twelve.
8 And *Paul* went into the synagogue, and spake freely, discoursing for three months, and using persuasion
9 about the things concerning the kingdom of God. But when some were hardened, and believed not, but spake evil of that religion before the multitude, he departed from them, and separated the disciples, discoursing
10 daily in the school of one Tyrannus. And this was done for two years; so that all those who dwelt in Asia heard the word of the Lord [Jesus,] both Jews and gentiles.

2. *Whether there be an Holy Spirit.*] That the gifts of the Holy Spirit are communicated to believers.

9. *Tyrannus.*] He may have been a gentile teacher of philosophy or of rhetoric at Ephesus. But that the Jews also had their schools, see Schoettgen.

CHAP. XIX. Then some of the Jews, who went about *as* exorcists, took upon them to call over those that had evil spirits
13 the name of the Lord Jesus, saying; "I adjure you by
14 "Jesus, whom Paul preacheth." And there were seven sons of *one* Sceva a Jew, *and* a chief of the priests, who
15 did so. And the evil spirit answered and said; "Jesus "I know, and *who* Paul *is* I understand: but who are
16 "Ye?" And the man, in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked
17 and wounded. And this was known to all both Jews and gentiles dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.
18 And many who believed came, confessing and de-
19 claring their deeds. Many of those also that had used magical arts brought their books together, and burned them before all men; and the price of them was com-
20 puted, and found fifty thousand *pieces* of silver. So mightily did the word of God grow and prevail.
21 Now after these things were ended, Paul purposed in *his* spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying; "After I have
22 "been there, I must see Rome also." So he sent into Macedonia two of those who ministered to him, Timothy and Erastus; *but* he himself continued a while in Asia.

13. *Exorcists.*] Who used magical arts, adjuring demons by certain names to depart out of those oppressed by them.

15. Here is another remarkable instance that God influenced the minds of those whose testimony to the gospel was likely to create attention. See c. xvi. 17.

16. *Overcame them.*] It is well known that madmen have often an extraordinary degree of strength.

Naked.] Without their upper garments.

19. *Magical arts.*] According to Grotius, and Wetstein, the original word, which conveys the idea of *anxious occupation,* is used for the arts of cheats and magicians; which were so common at Ephesus that Ἐφέσια γράμματα signifies *spells.*

Pieces of silver.] Doddridge supposes them Attic drachms; the value of which coin was nine-pence.

CHAP. XIX. Now at this time there arose no small disturbance about that religion. For a certain man named Deme-
24 trius, a silversmith, who made silver models of Diana's temple, furnished no small gain to the workmen;
25 whom he called together, with those of like occupation, and said; "Sirs, ye know that by this employ-
26 "ment we have our wealth: moreover, ye see and hear "that this Paul hath persuaded and turned aside no "small multitude, not only of Ephesus but almost of "all Asia; saying, that they are not gods who are
27 "made with hands: so there is not only danger that "this our occupation should come into contempt, but "also that the temple of the great goddess Diana "should be despised, and that her magnificence should "be soon destroyed, whom all Asia, and the world,
28 "worshippeth." And when they heard *this*, they were full of wrath, and cried out, saying; "Great *is* Diana
29 "of the Ephesians." And the whole city was filled with confusion; and having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers, they
30 rushed with one consent into the theatre. And when Paul was desirous of entering in to the people, the dis-
31 ciples suffered him not. And even some of the chief magistrates of Asia, that were his friends, sent to him, entreating *him* that he would not venture himself into
32 the theatre. Some therefore cried one thing, and some another: for the assembly was confused, and the greater part knew not why they were come together.
33 Then Alexander was advanced out of the multitude, the Jews having put him forward. And Alexander waved *his* hand, and would have made a defence to the
34 people: but when they knew him to be a Jew, all with one voice, for about two hours, cried out; "Great *is*

24. *Models.*] Resembling the temple and image of Diana.
31. *Chief magistrates.*] The chief rulers of the province.
33. *A defence.*] He would have spoken for the Jews; and against Paul and his followers, as disturbers of mankind.

CHAP. XIX. "Diana of the Ephesians." And when the *public* Scribe had appeased the people, he said: "*Ye* men of Ephesus,
35 "what man is there who knoweth not that the city of
"the Ephesians is a worshipper of the great Diana, and
36 "of the *image* which fell down from Jupiter? Since
"therefore these things cannot be spoken against, ye
37 "ought to be quiet, and to do nothing rashly. For
"ye have brought hither these men, that are neither
"robbers of temples, nor blasphemers of your goddess.
38 "Wherefore if Demetrius, and the workmen that are
"with him, have a matter against any man, court-
"days are kept, and there are deputies *to give judgment:*
39 "let them summon one another. But if ye inquire any
"thing concerning other matters, it shall be determined
40 "in a lawful assembly. For we are in danger of being
"called in question for this day's disturbance; there
41 "being no cause by which we may give an account of
CHAP. XX. "this concourse." And when he had thus spoken, he dismissed the assembly.
1 And after the disturbance ceased, Paul called to him
the disciples, and took leave of *them*, and departed to
2 go into Macedonia. And when he had gone over those
parts, and had given them much exhortation, he came
3 into Greece. And after he had continued three months,
the Jews having lain in wait for him as he was about to
sail into Syria, he determined to return through Mace-

35. *Scribe.*] Of the city.

A worshipper.] The Greek word signifies *an adorner of the temple.* See Suidas, Hesychius, and Wetstein.

And of the image, &c.] This fable of Diana's image was propagated of many other images. See Grotius and Wetstein.

37. *Nor blasphemers of your goddess.*] What their testimony against idols was, may be inferred from *v.* 26. See also c. xvii. 29. The Scribe, desiring to appease the disturbance, used favourable expressions about Paul and his companions.

38. *And there are deputies.*] Roman procurators, honourably called proconsuls. See Grotius, Doddridge from Biscoe, and the note on c. xiii. 7.

39. *In a lawful assembly.*] And not in such a lawless one as this. For &c. *v.* 40.

CHAP. XX.

donia. And Sopater, the son of Pyrrhus, a Berean,
accompanied him as far as to Asia; but Aristarchus
4 and Secundus of the Thessalonians, and Gaius of
Derbè, and Timothy, and Tychicus and Trophimus of
5 Asia, these went before and waited for us at Troas.
6 And we sailed away from Philippi after the days of
unleavened bread, and came to them at Troas in five
days; where we abode seven days.
7 And on the first *day* of the week, when we had
assembled to break bread, Paul discoursed to *the dis-
ciples*, being to depart on the morrow; and continued
8 his discourse until midnight. And there were many
lamps in the upper room, where we were assembled.
9 Now a certain young man, named Eutychus, sat in a
window, having fallen into a deep sleep: and as Paul
discoursed a long time, he sank down with sleep, and
fell to the ground from the third story, and was taken
10 up dead. Then Paul went down, and fell on him, and
embraced *him*, and said; "Trouble not yourselves:
11 "for his life is in him." And when *Paul* was come up
again, and had broken bread, and eaten, and con-
versed a long time, *even* till break of day, he then de-
12 parted. Now they brought the young man alive; and
were not a little comforted.

4. *And Gaius of Derbè.*] Derbè was a city of Lycaonia: c. xvi. 6. And yet Gaius is called a Macedonian, c. xix. 29. He may have been a native of Derbè, and an inhabitant of Thessalonica in Macedonia; as Grotius thinks. Thus our Lord is said to be of Nazareth.

And Timothy.] Syr. adds *of Lystra:* which may be true. See c. xvi. 1.

7. *To break bread.*] To partake of a love-feast, which concluded with the Eucharist. The victims offered to idols being the chief support of the heathen poor in their cities, and abstinence from such offerings being enjoined to Christians for wise reasons; these love-feasts were early instituted instead of them, for the benefit of indigent converts. See Bishop Pearce.

10. Paul miraculously restored Eutychus; but humbly declined attributing this great power to himself.

12. *Now they brought,* &c.] To express his gratitude, and bid farewel to his benefactor. MS. D. adds in explanation, Now, as they were taking leave, they brought &c.

CHAP. XX. And we went before to the ship, and sailed to Assos, there intending to take in Paul: for so he had appointed, intending himself to go by land. And when he came up with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and arrived the next *day* over against Chios; and the following *day* we touched at Samos; and, having remained at Trogyllium, *on* the *day* after we came to Miletus. For Paul had determined to sail by Ephesus, that he might not pass much time in Asia: for he hastened, if it were possible for him, to be at Jerusalem *on* the day of Pentecost.

And from Miletus *Paul* sent to Ephesus, and called to him the elders of the church. And, when they came to him, he said unto them; "Ye know, from "the first day since I came into Asia, in what manner "I have conducted myself with you the whole time; "serving the Lord with all humility of mind, and "*with* tears, and trials which befel me by the lyings in "wait of the Jews: *and* that I have not kept back any "thing which was profitable *to you*; but have shown *it* "to you, and have taught you, publicly and from "house to house; announcing both to Jews and to "Greeks repentance toward God, and faith toward our "Lord Jesus Christ.

"And now, behold, I go to Jerusalem, *to be* bound, "according to the Spirit; not knowing the things "which will befal me there, except that the Holy "Spirit witnesseth to me in every city, saying that "bonds and afflictions await me. But I make no "account of any thing, nor do I regard my life as dear

19. *Tears.*] Accompanying my earnest admonitions and entreaties: *v.* 31.

22. *Bound,* &c.] The Spirit foretelling that I shall be bound. See *v.* 23, and c. xxi. 11.

But Kypke renders, vinctus spiritu, i. e. coactus, impulsus.

Not knowing.] He had only the general knowledge mentioned in the next verse.

CHAP. XX.
" to myself, so that I may finish my course [with joy,]
" and the ministry which I have received from the
" Lord Jesus, to declare the gracious gospel of God.
25 " And now, behold, I know that ye all, among whom
" I have gone preaching the kingdom [of God,] will
26 " see my face no more. Wherefore I declare to you
27 " this day, that I *am* pure from the blood of all *men*.
" For I have kept nothing back, but have shown you
" all the counsel of God.
28 " Take heed therefore to yourselves, and to all the
" flock among whom the Holy Spirit hath made you
" overseers, to feed the church of the Lord, which he
29 " hath purchased with his own blood. For I know
" this, that after my departing grievous wolves will
30 " enter in among you, not sparing the flock. From
" among your ownselves also men will arise, speaking
" perverse things, to draw away disciples after them.
31 " Watch therefore, and remember that for three years,
" night and day, I ceased not to admonish every one
" with tears.
32 " And now, brethren, I commend you to God, and
" to his gracious word, which is able to edify you, and
" to give you an inheritance among all those that are
33 " sanctified. I have coveted no man's silver, or gold,
34 " or apparel. Ye yourselves know that these hands
" have ministered to my necessities, and to those that

25. *Ye all*, &c.] This seems to be inconsistent with 2 Tim. iv. 20. But the words, " Trophimus I left sick at Miletus," do not necessarily imply that Paul had then been at Miletus himself. Trophimus alone might be sent to Miletus, on account of his inability to travel; the apostle himself continuing his voyage or journey.

28. *Of the Lord.*] See Dr. Wall, Wetstein, and Griesbach. The abbreviations of Κύριος, Θεὸς, and Χριστὸς, and of Dominus and Deus, throughout their cases, are easily confounded. Michaelis by Marsh prefers Θεῦ. i. 336. ii. 476. But see the note on this latter passage, p. 859.

32. *Word.*] Or gospel: which, if obeyed, is able &c. See 2 Tim. iii. 15. James i. 21.

33. *Or apparel.*] An allusion to the eastern custom of collecting apparel. See on Matth. vi. 20.

CHAP. XX.
" were with me. I have shown you in all things, that
" *by* so labouring ye ought to assist the infirm, and to
35 " remember the words of the Lord Jesus, that he said;
' It is more happy to give than to receive.'"
36 And when he had thus spoken, he kneeled down,
37 and prayed with them all. And they all wept much,
38 and fell on Paul's neck, and kissed him; sorrowing most for the words which he had spoken, that they

CHAP. XXI.
were to see his face no more. And they conducted him on his way to the ship.
1 And it came to pass that, after we had separated ourselves from them, and had sailed, we came with a straight course to Coos, and the *day* following to
2 Rhodes, and thence to Patara. And having found a ship sailing over to Phenicia, we went on board, and
3 loosed. Now when we had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at Tyre: for there the ship was to unload
4 her burthen. And having met with disciples, we remained there seven days: and these said to Paul by the
5 Spirit, that he should not go up to Jerusalem. And when we had completed those days, we went out and departed, and they all conducted us on our way, with *their* wives and children, till *we were* out of the city:
6 and we kneeled down on the shore, and prayed. And when we had taken leave of one another, we went into the ship; and they returned to their home.
7 And when we had finished *our* course, from Tyre we came to Ptolemais, and saluted the brethren, and remained with them one day: and on the morrow we departed, and came to Cesarea; and we entered into

3. *When we had discovered.*] R. Stephens, in the margin of his folio edition, conjectures ἀναφάντες, which Beza approves of, and attributes to Erasmus. " Having caused Cyprus to appear."

4. *Seven days.*] Perhaps to include a sabbath, for the purpose of teaching in the synagogue.

That he should not go up to Jerusalem.] Unless he would subject himself to bonds and afflictions. C. xx. 23.

CHAP. XXI.

the house of Philip the Evangelist, that was *one* of the seven *deacons*, and remained with him. And this man had four daughters, virgins, who prophesied.

10 And as we continued *there* many days, a certain pro-
11 phet, named Agabus, came down from Judea: and when he came to us, he took Paul's girdle, and bound his own hands and feet, and said; "Thus saith the "Holy Spirit: 'So the Jews at Jerusalem will bind 'the man that owneth this girdle, and will deliver *him*
12 'into the hands of the gentiles.' And when we heard these things, both we, and those of that place, besought
13 him not to go up to Jerusalem. Then Paul answered; "What mean ye by weeping and breaking mine heart? "for I am ready not to be bound only, but to die also,
14 "at Jerusalem, for the name of the Lord Jesus." And when he would not be persuaded, we ceased, saying; "The will of the Lord be done."

15 And after those days we took our baggage, and
16 went up to Jerusalem. Some disciples also of Cesarea went with us; bringing with them one Mnason of Cyprus, an early disciple, with whom we might lodge.
17 And, when we were come to Jerusalem, the brethren
18 received us gladly. And the *day* following Paul went in with us to James; and all the elders were present.
19 And when he had greeted them, he declared particularly what things God had wrought among the gentiles

9. *Who prophesied.*] See Joel ii. 28. c. ii. 17, 18. 1 Cor. xi. 5. The word may be taken in a large sense: as 1 Cor. xiv. 3.

11. *The Jews—bind.*] Be the occasion of binding. See Grotius on the eastern custom of prefiguring future events by actions.

13. *Breaking mine heart.*] Cor meum frangentes, vel molle et languidum reddentes. H. Steph. N. T. 12mo. Animi mei robur frangentes. Wetstein. Cor meum debilitantes, et revocantes a proposito. Elsner, Palairet. Beza refers to Ps. li. 17. and understands the phrase of sorrow.

15. *We took up our baggage.*] The true reading is, ἐπισκευασάμενοι, cum sarcinas jumentis imposuissemus.

16. *One Mnason,* &c.] The clause in the Greek being placed after the relative ᾧ, the words are attracted into the same case with the relative. But Dr. Owen prefers the reading of MSS. D. E. bringing *us* to one Mnason, &c. See Bowyer 4to.

CHAP. XXI. by his ministry. And when they heard *it*, they glorified the Lord, and said unto him; "Thou seest, brother,
20 "how many thousands of Jews there are who believe;
21 "and they are all zealous of the law. And they have
"been informed concerning thee, that thou teachest all
"the Jews that are among the gentiles to forsake
"Moses; saying that they ought not to circumcise
"*their* children, nor to walk according to *our* customs.
22 "What therefore should be done? The multitude must
"needs assemble: for they will hear that thou art come.
23 "Do therefore what we say to thee: We have four
24 "men that have a vow on them: take them and purify
"thyself with them, and be at expence for them, that
"they may shave *their* heads, and all may know that
"those things of which they were informed concerning
"thee are nothing, but *that* thou thyself also walkest
25 "in the observance of the law. But concerning the
"gentiles who believe, we have *already* written and
"determined, [that they observe no such thing; but]
"that they only keep themselves from what is offered
"to idols, and from blood, and from *things* strangled,
26 "and from fornication." Then Paul took the men, and the next day purified himself with them, and entered into the temple, declaring *what would be* the end of the days of purification; till an offering were made for every one of them.
27 And when the seven days were almost ended, the

22. *Should be done?*] Quid igitur agendum est? Beza.

23. *A vow.*] See on c. xvii. 18.

24. *Purify thyself with them.*] Put thyself in a state of separation, or abstinence, with them, for the remainder of the days which will complete their vow.

Be at expence for them.] In furnishing their sacrifices as well as your own. What these sacrifices were, see Numb. vi. 14, 15. That it was a common and popular act in such Jews as had ability thus to indemnify Nazarites, see Doddridge. See also Lardner's Cred. i. book i. c. ix. p. 472.

On what principle Paul acted, is explained c. xvi. 3.

26, 27. The vow ended in seven days: but the men were not discharged from it till the sacrifices had been offered.

CHAP. XXI. Jews that were of Asia, when they saw *Paul* in the temple, stirred up all the multitude, and laid *their*
28 hands on him, crying out; "Men of Israel, help. "This is the man who teacheth all *men* every where "against the people, and the law, and this place: and, "further, hath brought gentiles also into the tem-
29 "ple; and hath polluted this holy place." (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought
30 into the temple.) And all the city was moved, and the people ran together; and they seized Paul, and dragged him out of the temple: and immediately the
31 doors were shut. And as they sought to kill him, a report came to the commander of the band, that all
32 Jerusalem was in confusion: who immediately took soldiers, and centurions, and ran down unto them: and when they saw the commander, and the soldiers, they
33 ceased from beating Paul. Then the commander came near, and seized him, and ordered *him* to be bound with two chains; and inquired who he was, and what
34 he had done. And some cried one thing, and some another, among the multitude: and when he could not know the certainty for the tumult, he ordered *Paul* to
35 be taken into the castle. And when *Paul* came upon the steps, it happened that he was carried by the soldiers,
36 for the violence of the people. For the multitude of the people followed, crying out; "Destroy him."
37 And as Paul was about to be taken into the castle, he saith to the commander; "May I speak to thee?"

28. *Into the temple.*] Into the inner, or middle, court of the Israelites; which the gentiles, to whom the outer court was assigned, were forbidden to enter. Into the third, or inmost, court none but priests entered.

30. *Shut.*] To prevent a defilement of the temple.

34. *The castle.*] Called Antonia, adjoining the temple.

35. *The steps.*] Josephus says that there were two καταβάσεις, or descents.

38 Who said; "Canst thou speak Greek? Art thou not
"that Egyptian, who formerly madest a disturbance,
"and leddest out into the desert four thousand men
39 "that were assassins?" But Paul said; "I am a Jew
"of Tarsus, *a city* of Cilicia; a citizen of no mean city:
"and I beseech thee, suffer me to speak unto the peo-
40 "ple." And when *the commander* had suffered him,
Paul stood on the steps, and beckoned with *his* hand to
CHAP. the people. And when a great silence was made, he
XXII. spake to them in the Hebrew tongue, saying;
1 "Brethren, and fathers, hear my defence *which I*
2 "*make* now unto you." (And when they heard that
he spake to them in the Hebrew tongue, they kept the
3 greater silence: and he saith;) "I am a Jew, born in
"Tarsus, *a city* of Cilicia, but brought up in this city,
"being instructed at the feet of Gamaliel according to
"the exactness of the law of our fathers, *and* being
4 "zealous toward God, as ye all are this day. And I
"persecuted this religion unto death, binding and de-
5 "livering into prisons both men and women. As the
"high-priest also can bear me witness, and the whole
"body of the elders: from whom I received letters
"also unto the brethren, and went to Damascus, to
"bring bound unto Jerusalem those also that were
6 "there, that they might be punished. But it came to
"pass that, as I journeyed, and came near to Damas-
"cus, about noon, a great light from heaven suddenly
7 "shone round about me. And I fell to the ground,
"and heard a voice saying unto me; 'Saul, Saul, why
8 'persecutest thou me?' And I answered; 'Who art
9 'thou, Sir?' And he said unto me; 'I am Jesus of

38. *That Egyptian.*] See an account of this Impostor, Lardner Cred. ii. viii. 941.

3. *At the feet of Gamaliel.*] An allusion to the elevated seat of the Teacher above that of his disciple.

8. *Of Nazareth.*] It is remarkable that our Lord in his glorified state mentions a circumstance, for which he was despised while he lived on earth.

CHAP. XXII. ‘Nazareth, whom thou persecutest.’ And those that
“ were with me saw indeed the light, [and were
“ afraid;] but heard not the words of him who spake
10 “ to me. Then I said; ‘What shall I do, Sir?’ And
“ the Lord said unto me; ‘Arise, and go into Damas-
‘ cus; and there it shall be told thee of all which is
11 ‘ appointed for thee to do.’ And when I could not see,
“ because of the glory of that light; I came into Da-
“ mascus, led by the hand of those that were with me.
12 “ And one Ananias, a religious man according to the
“ law, having a good report from all the Jews who
13 “ dwelt *there*, came to me, and stood, and said unto
“ me; ‘Brother Saul, recover thy sight.’ And, at
14 “ that very time, I looked up on him. Then he said;
‘ The God of our fathers hath appointed thee to know
‘ his will, and to see that Righteous One, and to hear
15 ‘ the words of his mouth. For thou shalt be his witness
16 ‘ to all men, of what thou hast seen and heard. And
‘ now, why delayest thou? Arise, and be baptized, and
‘ wash away thy sins, having called on his name.’
17 “ And it came to pass when I returned to Jerusalem,
“ and while I was praying in the temple, that I was in
18 “ a trance: and saw *Jesus* saying unto me; ‘Make
‘ haste, and go quickly out of Jerusalem: for they will
19 ‘ not receive thy testimony concerning me.’ Then I
“ said; ‘Lord, they know that I imprisoned, and beat
‘ in every synagogue, those who believed on thee.
20 ‘ And when the blood of thy witness [Stephen] was
‘ shed, I also stood by, and consented to his death, and

9. *The words.*] The articulate words addressed to me. See on c. ix. 7.

12. *A religious man according to the law.*] That is, before his conversion to Christianity. The character here given served to win the attention of Paul's hearers.

16. *On his name.*] Grotius, Mill, Bengelius, Wetstein and Griesbach prefer the various reading αὐτοῦ. Compare Grotius and Whitby.

20, 21. The apostle showed great fortitude in declaring his mission to the gentiles; and the conduct of the Jews strongly illustrates how much they were offended at the divine philanthropy in this respect.

CHAP. XXII. kept the mantles of those who killed him.' Then
" *Jesus* said unto me; 'Depart: for I will send thee
21 'hence far off to the gentiles.'"
22 And they gave him an hearing to these words, and
then lifted up their voices, saying; "Destroy such a
"man from the earth: for it is not fit that he should
23 "live." And as they cried out, and cast off *their*
24 mantles, and threw dust into the air; the commander
ordered that he should be taken into the castle, and
bade that he should be examined by scourging; that he
might know for what cause they cried so against him.
25 And as they prepared him for the scourge, Paul said
to the centurion who stood by; "Is it lawful for you
"to scourge one that is a Roman *citizen*, and uncon-
26 "demned?" And when the centurion heard *this*, he
went and told the commander, saying; "What art
"thou about to do? for this man is a Roman *citizen*."
27 Then the commander came near, and said to *Paul*;
"Tell me, Art thou a Roman *citizen*?" And he
28 said; "Yes." And the commander answered; "With
29 "a great sum I obtained this citizenship." And Paul
said; "But I was *free*-born." Then those who were
about to examine him *by scourging*, immediately left
him: and the commander also was afraid when he
knew that *Paul* was a Roman *citizen*, and that he had
bound him.
30 And on the morrow, desiring to know the certainty

23. *Cast off their mantles.*] This was an act of rage.

Threw dust into the air.] This was an act of contempt and detestation. See 2 Sam. xvi. 13. "It is the practice of the Arabians, when they would express their contempt of a person speaking, and their abhorrence of what is publicly pronounced." Bishop Pearce, from Oakley's History of the Saracens.

25. *Prepared him*, &c.] See Wolfius.

28. *With a great sum*, &c.] Biscoe has shown, from Cicero and Dion Cassius, that the freedom of Rome was often sold. i. 357.

Free-born.] Probably the natives of Tarsus had the privilege of being Roman citizens. See Bishop Pearce on c. xvi. 37.

29. *Had bound him.*] Had commanded that he should be bound for the scourge: which is very different from securing him by a chain.

why *Paul* was accused by the Jews, he loosed him *from his chain*, and commanded the chief-priests and all the
CHAP. XXIII. council to assemble, and brought Paul down, and set
1 him before them. And when Paul had earnestly looked on the council, he said; "Brethren, I have always "conducted myself with a good conscience before God,
2 "*even* to this day." And the high-priest Ananias commanded those who stood by him, to smite him on the
3 mouth. Then Paul said unto him; "God will smite "thee, *thou* whited wall: for sittest thou to judge me "according to the law, and yet commandest me to be
4 "smitten contrary to the law?" And those who stood
5 by said; "Revilest thou God's high-priest?" Then Paul said; "I knew not, brethren, that he was the

1. Paul begins with removing the bad impressions occasioned by his appearance before the council as a malefactor.

2. *To smite him on the mouth.*] This command seems not to have so much proceeded from Paul's assertion of his innocence, as from the rancour against him for preaching to the gentiles, or from the imperious disposition of Ananias.

3. There was too much warmth in this reply.

Will smite thee.] About five years after this, Ananias, called high-priest, was dragged from an aqueduct in which he had concealed himself from a tumult, and put to death by assassins. Jos. B. J. ii. xvii. 9. Doddridge. Bishop Pearce.

Thou whited wall.] Paul compares him to the whited wall of a sepulchre; fair without, and polluted within. Matth. xxiii. 27.

5. *I knew not*, &c.] Paul becomingly apologized for what his anger had dictated.

The promise, Matth. x. 19, is true in general.

"Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity in the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the high-priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval in which this dignity continued vacant. Now it happened precisely in this interval that Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a President, Ananias undertook of his own authority the discharge of that office, which he executed with the greatest tyranny. It is possible therefore that Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the Priesthood, had taken upon him a trust to which he was not entitled."

Michaelis's Introduction to the N. T. translated by H. Marsh, &c. i. 52.

CHAP. XXIII.

" high-priest: for it is written, 'Thou shalt not
" speak evil of the ruler of thy people.'" And when
6 Paul perceived that the one part were Sadducees, and
the other Pharisees, he cried out in the council;
" Brethren, I am a Pharisee, the son of Pharisees:
" concerning the hope, and the resurrection, of the
7 " dead I am *now* judged." And when he had said
this, a dissension arose between the Pharisees and the
8 Sadducees: and the multitude was divided. For the
Sadducees say that there is no resurrection, nor angel
9 or spirit; but the Pharisees confess both. And there
was a great cry: and the scribes *that were* on the part
of the Pharisees arose and strove, saying; " We find
" no evil in this man: but if a spirit or an angel have
10 " spoken to him, *it is well*." And when there was a
great disturbance, the commander feared lest Paul
would be torn in pieces by them; and commanded the
soldiers to go down, and to take him by force from
11 among them, and to bring him into the castle. And
the night following the Lord stood by him, and said;
" Take courage, [Paul:] for as thou hast testified the
" things concerning me at Jerusalem, so must thou
" testify at Rome also."
12 And when it was day, the Jews combined together,
and bound themselves under a curse, saying that they

For it is written.] The clause to be supplied is, " otherwise, I would not have expressed myself in such a manner." See Bishop Pearce.

6. *Of Pharisees.*] Some read of *a Pharisee.*

The hope, and the resurrection, of the dead.] The hope of the dead, and their resurrection. Or, the hope of the resurrection of the dead. See Wolfius and Whitby. So Gen. iii. 16, " thy sorrow and thy conception" means " the sorrow of thy conception." That the Sadducees were enemies to the gospel because it taught a resurrection, see c. iv. 2.

8. *Or spirit.*] Spirit of departed men. That the Jews believed the separate existence of these appears from Josephus; who defines δαιμόνια to be the spirits of bad men, who enter the living, and kill those who do not obtain help. B. J. vii. vi. 3.

Both.] A resurrection, and the existence of subordinate incorporeal beings.

12. *Combined together.*] Compare the lxx, 2 Kings xv. 15.

CHAP. XXIII. would neither eat nor drink until they had killed Paul.
And they were more than forty that had made this
14 conspiracy. And they came near to the chief-priests
and the elders, and said; "We have bound ourselves
"under a great curse, that we will taste nothing until
15 "we have killed Paul. Now therefore ye and the
"council signify to the commander, that he bring *Paul*
"down unto you [on the morrow,] as if ye would
"inquire more exactly *into* the things concerning him:
"and we, before he come near *you*, will be ready to
"destroy him."
16 And when the son of Paul's sister heard of their
lying in wait, he went and entered into the castle, and
17 told Paul. Then Paul called one of the centurions to
him, and said; "Bring this young man to the com-
18 "mander: for he hath somewhat to tell him." So
the centurion took him, and brought him to the com-
mander, and saith; "Paul the prisoner called me
"to him, and desired me to bring this young man to
19 "thee, who hath somewhat to say unto thee." Then
the commander took him by the hand, and went aside
with him privately, and asked *him*; "What is it, which
20 "thou hast to tell me?" And he said; "The Jews have
agreed to desire thee, that thou wouldest bring down
"Paul to-morrow into the council, as if they would
"more exactly inquire somewhat concerning him.
21 "But do not thou yield to them: for more than forty
"men of them lie in wait for him, who have bound
"themselves under a curse that they will neither eat
"nor drink until they have destroyed him: and they
22 "are now ready, looking for a promise from thee." So
the commander let the young man depart, and charged
him; "*Take care* to inform no man that thou hast de-
"clared these things to me."

17. Observe that Paul makes use of second causes, notwithstanding the prediction *v.* 11. See also c. xxvii. 31. comparing *v.* 24.

CHAP. XXIII. Then he called unto him two centurions, and said; "Make ready two hundred soldiers to go to Cesarea,
23 "and seventy horsemen, and two hundred spearmen,
24 "at the third hour of the night: and provide *them* "beasts, that they may set Paul on *one of them*, and
25 "convey him safe to Felix the governour." And he
26 wrote a letter after this manner: 'Claudius Lysias to
27 'the most excellent governour Felix *sendeth* greeting. I 'came up with *a band of* soldiers, and rescued this man, 'who had been seized by the Jews, and was about to 'be destroyed by them. Having understood that he
28 'was a Roman *citizen*, and desiring to know the cause 'why they accused him, I brought him down into their
29 'council: whom I perceived to be accused concerning 'questions of their law; but to have no accusation
30 'worthy of death, or of bonds. And when it was dis- 'covered to me that the Jews were about to lie in wait 'for the man, I sent *him* straightway to thee, and com- 'manded his accusers also to say before thee what *they* 'had against him. Farewel.'
31 Then the soldiers, as it was commanded them, took
32 Paul, and brought *him* by night to Antipatris: and on the morrow they returned to the castle, having left the
33 horsemen to go with him: who, when they came to Cesarea, and delivered the letter to the governour, pre-
34 sented Paul also before him. And when *the governour* had read *the letter*, he asked of what province *Paul* was.
35 And when he understood that he was of Cilicia; "I "will hear thee fully," said he, "when thine accusers

27. The punctuation here used had been adopted by me, before I learnt from Bowyer that it was supported by the authorities of Beza and Le Clerc: the former of whom proposes it with diffidence, and the latter admits and defends it in his French version of the N. T. It is not true that Paul was rescued because he was known to be a Roman citizen. See c. xxi. 31. But from the attempt to scourge Paul, Lysias learnt that the apostle possessed this privilege. See c. xxii. 25.

31. *By night.*] On that very night: v. 23.

35. *Herod's judgment-hall.*] Herod the Great rebuilt Cesarea.

CHAP. XXIV. "also are come." And *the governour* commanded him to be kept in Herod's judgment-hall.

1 And after five days, Ananias the high-priest went down *to Cesarea* with the elders, and *with* a certain orator, *named* Tertullus; and these brought an accusa-
2 tion before the governour against Paul. And when he was called, Tertullus began to accuse *him*, saying; "Since by thee we enjoy great quietness, and good "deeds are done to this nation, by thy prudence,
3 "always, and in all places; we accept *them*, most ex-
4 "cellent Felix, with all thankfulness. But that I may "not trouble thee too far, I beseech thee to hear us, of
5 "thy goodness, a few words. For we have found this "man a pestilent one, and a mover of insurrection "among all the Jews throughout the world, and a
6 "ringleader of the sect of the Nazarenes: who hath "attempted to profane the temple also: whom we "seized, [and wished to judge according to our law:
7 "but the commander Lysias came upon us, and with "great violence took *him* away out of our hands,
8 "having commanded his accusers to come unto thee:] "and by examining him, thou thyself mayest gain "knowledge of all those things whereof we accuse
9 "him." And the Jews also assented, saying that
10 these things were so. Then Paul answered, the governour having beckoned unto him to speak; "Since I "understand that thou hast been for many years a

3. *Always and in all places;*] This clause is connected with the preceding verse by Æth. in the Latin version: by Joannes Boisius in his Veteris interpretis cum Beza &c. collatio, p. 477; and, in the opinion of Wolfius, non inconvenienter: by Hammond; and by Wakefield, Sylva Critica, sect. cxii, and Translation of N. T.

5. *We have found.*] The participle in the Greek is used for the aorist; the verb substantive being understood. See 1 Thess. ii. 11.

10, 11. Felix having been governour five years and a half, according to Bishop Pearson, and more than seven years, according to Biscoe; Paul addresses him with greater confidence, as a judge qualified to know the Jewish opinions, customs, and laws, without frequent references to which the apostle could not make his defence.

CHAP. XXIV. "judge to this nation, I the more cheerfully make my
"defence: it being in thy power to know that there
11 "are but twelve days since I came up to worship at
12 "Jerusalem: and *that the Jews* neither found me in the
"temple disputing with any man; nor stirring up the
13 "people, either in the synagogues, or in the city: nor
"can they prove the things of which they now accuse
"me.
14 "But this I confess unto thee, that, after the way
"which they call a sect, so I worship the God of our
"fathers; believing all things which are written in the
15 "law and in the prophets: *and* having hope toward
"God, which they themselves also admit, that there
"will be a resurrection [of the dead,] both of *the*
16 "righteous and unrighteous. And in this I exercise
"myself, to have always a conscience void of offence
"toward God and *toward* men.
17 "Now, after many years, I came to bring alms to
18 "my nation, and *to make mine* offerings. At which
"time certain Jews from Asia found me purified in the
"temple; *but* not with a multitude, nor with tumult:
19 "who ought to have been here before thee, and to have
20 "accused *me*, if they had any thing against me. Or
"let these themselves say what crime they found in me,
21 "while I stood before the council; unless *it be* for this
"one declaration which I proclaimed standing among
"them; 'Concerning the resurrection of the dead I
'am judged by you this day.'"

14. *The God of our fathers.*] The Roman law forbad the introduction of new gods. This therefore was a very just and proper defence before a Roman Governour. See Lardner's Cred. i. b. i. c. viii. p. 423.

16. *Exercise myself.*] Raphelius, and others, have shown that ἀσκῶ is thus used without a case, ἐμαυτὸν being understood. The ingenious conjecture of ἓν τοῦτο, *this one thing*, is therefore unnecessary.

To have.] Or, in having: ἐν τῷ ἔχειν.

18, 19. If we take the reading of τινὲς δὲ, with Griesbach, we must render: "At which time they found me—tumult: now these [sc. who "found me] were certain Jews of Asia, who ought &c."

21. *Unless* &c.] This was matter of offence to the Sadducees, a very powerful sect at that time. C. iv. i. v. 17. xxiii. 7.

CHAP. XXIV.

Then Felix deferred them, and said; "Having
"obtained more exact knowledge of *that* religion,
22 "when Lysias the commander shall come down, I will
23 "determine your matter." And he commanded a centurion that *Paul* should be kept, and to let *him* have liberty, and that he should forbid none of *Paul's* acquaintance to minister [or come near] unto him.
24 And after some days, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and
25 heard him concerning belief in Christ. And as he discoursed of justice, and temperance, and the judgment to come, Felix was struck with fear, and answered; "Depart for the present; and, when I have a
26 "convenient time, I will send for thee." He hoped also at the same time that money would have been given him by Paul, [that he might loose him:] for which cause he sent for him oftener, and conversed
27 with him. But after two years Porcius Festus succeeded Felix, and Felix wishing to gratify the Jews, left Paul bound.

CHAP. XXV.

1 Now when Festus came into the province, after three
2 days he went up from Cesarea to Jerusalem. Then the high-priest, and the chief of the Jews, brought an

22. This punctuation is proposed by Beza, Grotius, and Hammond; in the French Mons Testament, 1667; and by Pyle, Markland, and Wakefield. See Bowyer, 4to. It suggested itself to me, before I had seen any authority for it.

Readers of Plato and Xenophon know how often, φησὶ is inserted in the middle of a sentence. See also c. xxv. 5.

24. *Drusilla.*] Daughter of Herod Agrippa, a woman of great beauty; whom Felix had seduced from her husband Azizus, king of the Emesenes.

25. *Of justice, temperance.*] Tacitus charges Felix with sævitia, libido, et cuncta malefacta. See Lardner, Cred. i. 41.

26. *Money,* &c.] Lardner and Doddridge observe that Paul had mentioned, *v.* 17, the contributions which he had brought to Jerusalem; all of which might not have been yet distributed, in the opinion of Felix: and they add, with Grotius, that so leading a Christian was likely to be redeemed. See Cred. i. p. 45.

27. *Bound.*] Agreeably to the prophecy, c. xx. 23. See also c. xxii. 30.

CHAP. XXV. accusation before him against Paul, and besought him,
3 desiring a favour concerning *Paul*, that *Festus* would
send for him to Jerusalem; purposing to lie in wait,
4 that they might destroy him on the way. But Festus
answered, that Paul should be kept at Cesarea, and
5 that he himself would shortly depart *thither*. "Let
"such, therefore, among you," saith he, "as can be
"*accusers*, go down with *me*, and accuse this man, if
6 "there be any thing *amiss* in him." And when he had
passed among them not more than eight or ten days,
he went down to Cesarea; and the next day sat on the
judgement-seat, and commanded Paul to be brought.
7 And when he appeared, the Jews who came down from
Jerusalem stood round about, and brought many and
heavy accusations [against Paul,] which they could not
8 prove; while he made his defence, *saying*; "Neither
"against the law of the Jews, nor against the temple,
"nor against Cesar, have I offended *in* any thing."
9 But Festus, wishing to gratify the Jews, answered
Paul, and said; "Art thou willing to go up to Jerusa-
"lem, and there to be judged of these things before
10 "me?" Then Paul said; "I stand at Cesar's judge-
"ment-seat, where I ought to be judged: to the Jews
"I have done no wrong, as thou also very well
11 "knowest. For if I have done wrong, or have com-
"mitted any thing worthy of death, I refuse not to
"die: but if there be nothing *true* of the things where-
"of these accuse me, no man should give me up to
12 "gratify them. I appeal to Cesar." Then Festus,
when he had conferred with the council, answered;

3. *Concerning Paul.*] See καλὰ 1 Cor. xv. 15.

10, 11. That by appeal causes were removed out of the provinces to Rome, and that it was very common to send persons from Judea to be tried at Rome, see Lardner's Cred. i. 529. Bishop Pearce affirms that this appeal was the right of a freeman.

10. *At Cesar's judgement-seat.*] The tribunal at which the Procurator presided in the name of the Emperor, and by his commission, is rightly called the Emperor's tribunal. See Grot.

Very well.] See 2 Tim. i. 18.

CHAP. XXV. "Hast thou appealed to Cesar? to Cesar thou shalt "go."

13 And after some days, king Agrippa and Bernicè
14 came to Cesarea to salute Festus. And when they had continued there many days, Festus related Paul's case to the king, saying; "There is a certain man left a
15 "prisoner by Felix: about whom, when I was at Jeru-"salem, the chief-priests and the elders of the Jews laid
16 "an information, desiring judgement against him. To "whom I answered, that it is not the custom of the "Romans to give up any man [to death,] before he "that is accused have *his* accusers face to face, and "have opportunity to make his defence concerning the
17 "crime laid to his charge. When therefore they were "come hither, without making any delay, I sat on the "judgment-seat the day after, and commanded the
18 "man to be brought: against whom, when *his* accusers "stood up, they brought none accusation of such
19 "things as I supposed: but had against him some "questions about their own religion, and about one "Jesus who died, *but* whom Paul affirmed to be alive.
20 "And because I was doubtful about an inquiry into "such matters, I asked *Paul* whether he was willing to

13. *Agrippa.*] The son of that Herod Agrippa who is mentioned c. xii. 1. He had the tetrarchies of Philip and of Lysanias; having been removed by Claudius from Calcis to a greater kingdom. See Lardner's Cred. i. ix. 46. and Bishop Pearce.

Bernicè.] Sister to king Agrippa, here mentioned. Her father first married her to his own brother, Herod king of Calcis. On becoming a widow she married Polemon king of Cilicia, whom she soon left. The report of her incest with Agrippa is mentioned by Josephus; and alluded to by Juvenal, vi. 157. In what period of her life she went to Cesarea cannot be ascertained. See Lardner's Cred. i. 50. Biscoe, i. 49, and Bishop Pearce.

16. *The custom.*] See this illustrated in Grotius, Lardner's Cred. i. x. viii, and in Bishop Pearce's note.

19. *Religion.*] Festus would not speak disrespectfully of Judaism, and call it *superstition*, when addressing Agrippa a Jew.

20. When I doubted about the prudential and just way of inquiring into matters [τρόπον MSS.] of this nature, connected with the religion and passions of the people, &c.

CHAP. XXV.
" go to Jerusalem, and there to be judged about these
" things. But when Paul had appealed to be reserved
21 " to the determination of the August *Emperor*, I com-
" manded him to be kept till I could send him to
22 " Cesar." Then Agrippa said to Festus; " I myself
" also desire to hear the man." " To-morrow," saith
he, " thou shalt hear him."
23 On the morrow therefore, when Agrippa was come,
and Bernicè, with great pomp, and they had entered
into the place of hearing, together with the commanders
and principal men of the city, at the command of
24 Festus, Paul was brought. Then Festus saith; " King
" Agrippa, and all that are here present with us, ye
" see this man, about whom all the multitude of the
" Jews have applied to me, both at Jerusalem, and
" here *also*, crying out that he ought not to live any
25 " longer. But I having found that he had committed
" nothing worthy of death, and he himself having ap-
" pealed to the August *Emperor*, I have determined to
26 " send [him]. Of whom I have nothing certain to
" write to *our* Sovereign. Wherefore I have brought
" him forth before you, and especially before thee,
" king Agrippa, that, after examination, I might have
27 " somewhat to write. For it seemeth to me unreason-
CHAP. XXVI.
" able to send a prisoner, and not to signify the charges
" also *made* against him."
1 Upon this Agrippa said to Paul; " Thou art per-
" mitted to speak for thyself." Then Paul stretched
forth *his* hand, and made his defence:
2 " I think myself happy, king Agrippa, that I shall
" make my defence this day before thee, concerning all
3 " the things of which I am accused by the Jews: be-
" cause thou very well knowest all the customs and
" questions which *are* among the Jews. Wherefore I
" beseech thee to hear me patiently:—

3. γνωστὴν is the accusative absolute.

CHAP. XXVI.

"All the Jews know my manner of life from my
"youth, which was passed from the beginning among
"mine own nation at Jerusalem: and these have know-
"ledge of me from the first, (if they be willing to
"testify,) that according to the strictest sect of our
"religion, I lived a Pharisee. And now I stand and am
"judged for the hope of the promise which God made
"to our fathers: unto which *promise* our twelve tribes,
"serving *God* with earnestness day and night, hope to
"come: concerning which hope, O king [Agrippa,]
"I am accused by the Jews. Why is it esteemed
"among you a thing incredible, that God should raise
"the dead?
"I indeed thought with myself, that I ought to do
"many things contrary to the name of Jesus of
"Nazareth. Which *things* I did also in Jerusalem:
"and many of the saints I shut up in prisons, having
"received authority from the chief-priests; and, when
"they were put to death, I gave *my* vote against *them*:
"and I punished them often in every synagogue, and
"compelled *them* to blaspheme; and, being exceedingly
"mad against them, I persecuted *them* even to foreign
"cities. At which time [also,] as I was going to
"Damascus, with authority and commission from the
"chief-priests, at mid-day, O king, I saw on the way
"a light from heaven, above the brightness of the sun,
"which shone round about me and those who journeyed
"with me. And, when we were all fallen to the earth,
"I heard a voice speaking to me, and saying in the

6. *The promise.*] Of being raised from the dead. See Hebrews xi. 10, 16: and Jortin's Sermons, vol. vii. p. 273. ed. London.

9. *Jesus of Nazareth.*] See c. xxiv. 5. This was language of contempt among the Jews. But Paul was conscious that our Lord's character rose superior to all reproach; and that the imputation itself was groundless, as understood by the enemies of Christ, who applied it to his birth. The apostle seems to speak thus, in imitation of his Lord's humble manner of expressing himself, c. xxii. 8.

11. *To blaspheme.*] To speak evil of Jesus and his religion.

CHAP. XXVI. " Hebrew tongue; ' Saul, Saul, why persecutest thou
' me? *It is* hard for thee to kick against the goads.'
15 " And I said; 'Who art thou, Sir?' And he said; 'I
16 ' am Jesus, whom thou persecutest. But rise, and
' stand on thy feet: for I have appeared unto thee for
' this purpose, to appoint thee a minister and a witness
' both of these things which thou hast seen, and of
17 ' those in which I will appear unto thee; delivering
' thee from the people *of the Jews;* and *from* the gentiles,
18 ' unto whom I now send thee, to open their eyes, that
' they may turn from darkness to light, and *from* the
' power of Satan to God; that they may receive for-
' giveness of sins, and inheritance among those that are
' sanctified, by faith in me.'
19 " Wherefore, king Agrippa, I was not disobedient
20 " to the heavenly vision: but declared first to those in
" Damascus, and in Jerusalem, and throughout all the
" country of Judea, and *then* to the gentiles, that they
" should repent and turn to God, doing works worthy
21 " of repentance. For these causes the Jews seized me
" in the temple, and attempted to kill *me.*
22 " Having therefore obtained help from God, to this
" day I continue witnessing both to small and great,
" saying none other things than those which both the
23 " prophets and Moses spake of as about to come: that
" Christ should suffer; *and* that he, being the first who

14. *Against the goads.*] A metaphor taken from refractory oxen; who kick against the goads by which they are driven, and thus wound themselves more deeply. See Bochart Hieroz. ii. xxxix. 381: and among his quotations the scholiast on Pindar, Pyth. ii. 173. He observes that Ecclus xxxviii. 25. should be read and pointed thus:

How can he get wisdom that holdeth the plough,
And that glorieth in the handle *of the plough?*
That driveth oxen with the goad &c. κέντρῳ.

16. Here ὧν τε is equivalent to τούτων τε ἐν οἷς.

17. *Unto whom.*] To which gentiles. There was great fortitude in uttering so offensive a truth before Agrippa and other Jews. Paul had experienced the dangerous consequence of avowing his commission to the gentiles, c. xxii. 22.

23. *Light.*] Knowledge of the true religion.

CHAP. XXVI.
" rose from the dead, should announce light to the
" people *of the Jews*, and to the gentiles."
24 And as he was thus making his defence, Festus said
with a loud voice; " Paul, thou art mad: much
25 " learning driveth thee to madness." Then *Paul* saith;
" I am not mad, most excellent Festus; but utter the
26 " words of truth and of a sound mind. For the king
" knoweth of these things, before whom I even speak
" freely. For I am persuaded that none of these things
" is hidden from him: for this was not done in a corner.
27 " King Agrippa, believest thou the prophets? I know
28 " that thou believest *them*." Then Agrippa [said] to
Paul; " Thou almost persuadest me to become a
29 " Christian." And Paul [said;] " I would to God,
" that not thou only, but likewise all that hear me this
" day, were almost and even altogether such as I am,
30 " except these bonds." Then the king rose up, and
the governour *also*, and Bernicè, and those who sat with
31 them. And when they had gone aside, they spake
among themselves, saying; " This man doeth nothing
32 " worthy of death or of bonds." And Agrippa said
CHAP. XXVII.
to Festus; " This man might have been set at liberty,
" if he had not appealed to Cesar."
1 Now when it was determined that we should sail to
Italy, Paul and some other prisoners were delivered to
2 a centurion of the Augustan band, named Julius. Then
we entered into a ship of Adramyttium, and loosed,
meaning to sail by the coasts of Asia; Aristarchus, a
3 Macedonian of Thessalonica, being with us. And the
next *day* we arrived at Sidon. And Julius treated Paul

28. *Almost.*] Ἐν ὀλίγῳ sc. μέρει propemodum. Palairet. This was a sudden and transient impulse of conviction.

29. *These bonds.*] The chain which he carried, and by which his hand was usually bound to the soldier who guarded him. C. xii. 7. xxviii. 20.

1. Τῷ ἀποπλεῖν is a Hebraism. See 1 Cor. ii. 2.

3. *Treated Paul humanely.*] See also *v.* 43, and c. xxviii. 14, 16. Bishop Pearce thinks that all this may probably be attributed to Agrippa's favourable representations. Note on c. xxvi. 32.

CHAP. XXVII. humanely, and gave *him* liberty to go to his friends, to be taken care of. And when we had loosed thence, we
4 sailed under Cyprus, because the winds were contrary.
5 And when we had sailed over the sea of Cilicia and
6 Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and put us therein.
7 And when we sailed slowly for many days, and were scarcely come over-against Cnidus, the wind not suffering us, we sailed under Crete, over-against Salmonè:
8 and, hardly passing by it, we came to a place which is called The fair havens; near which was the city *of* Laséa.
9 Now when much time had been spent, and sailing was now become dangerous, because even the *Jewish* fast was now ended, Paul warned *them*, saying unto
10 them; "Sirs, I perceive that this voyage will be with "harm and much damage, not to the lading and the
11 "ship only, but to ourselves also." However, the centurion believed the pilot, and the owner of the ship,
12 more than the things spoken by Paul. And because the haven was not commodious to winter in, the greater part advised to loose thence also, if by any means they might reach Phenicè, *and* winter *there: which is* an haven of Crete, lying toward the south-west and west.
13 And when the south wind blew softly, having supposed that they should obtain *their* purpose, they weighed
14 anchor, and passed close by Crete. But, not long after, a tempestuous wind, called Euroclydon, beat

9. *The Jewish fast.*] The day of atonement in September. Lev. xvi. 29.

10. *To ourselves.*] From the hardships and dangers which we shall sustain.

That the construction ὅτι—μέλλειν is not unexampled, see Raphelius.

12. *And west.*] Solstitiali occidente corus venit. Sen. Q. Nat. v. 16. 4. Wetstein.

14. *Euroclydon.*] This reading is defended by the very learned Mr. Bryant. Εὖρος κλύζων, eurus inundans. Εὐρακύλων. MS. A. Euroaquilo. Vulg.

CHAP. XXVII. against *the island.* And when the ship was borne away,
and could not face the wind, we gave *her* up, and
16 were driven. And when we had run under a certain
small island, called Clauda, we were scarcely able to
17 become masters of the boat: which when *the sailors* had
taken up, they used helps, undergirding the ship; and,
fearing lest they should fall into the quick-sands, they
18 struck sail, and thus were driven. And, we being
exceedingly tossed by a tempest, the next *day* they
19 lightened the ship: and the third *day* we cast out with
20 our own hands the tackling of the ship. And when
neither sun nor stars appeared for many days, and no
small tempest lay on *us*, all hope that we should be pre-
served was thenceforth taken away.

21 But, after long abstinence, Paul stood in the midst
of them, and said; "Sirs, ye should have hearkened
"to me, and not have loosed from Crete, but have
22 "prevented this harm and damage. And now I ex-
"hort you to be of good courage: for there shall be
"no loss of life among you, but of the ship *there shall be*
23 "*loss.* For there stood by me this night an angel of
"that God whose I am, and whom I serve, saying;
24 'Fear not, Paul; thou must be brought before Cesar:
'and, lo, God hath graciously given to thee all who
25 'sail with thee.' Wherefore, sirs, be of good courage:
"for I believe God, that it will be as it hath been told
26 "me. However, we must be cast upon a certain
"island."

27 But when the fourteenth night was come, as we
were driven up and down in the Adriatic sea, about
midnight the sailors thought that they drew near to
28 some country; and sounded, and found *it* twenty
fathoms: and, when they had gone a little further,
29 they sounded again, and found *it* fifteen fathoms. Then

17. *Helps.*] To strengthen the ship.
Undergirding the ship.] With cables, or chains, brought round to prevent the sides from starting. See Bishop Pearce.

CHAP. XXVII. fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for day. And as
30 the sailors sought to escape out of the ship, and had let down the boat into the sea, under pretence as if they were about to cast anchors out of the foreship,
31 Paul said to the centurion, and to the soldiers; "Un- "less these remain in the ship, ye cannot be preserved."
32 Then the soldiers cut off the ropes of the boat, and let her go off.
33 And, while the day was coming on, Paul besought them all to partake of food, saying; "To-day is the "fourteenth day *of the storm*, during which we have "waited, and continued fasting, having taken nothing.
34 "Wherefore I exhort you to partake of food: for this "concerns your safety: for an hair shall not fall from
35 "the head of any among you." And, when he had thus spoken, he took bread, *and* gave thanks to God before them all; and, when he had broken it, he began
36 to eat. Then they were all of good courage; and they
37 also took food. Now all of us in the ship were two
38 hundred and seventy persons. And when they were satisfied with food, they lightened the ship, and threw the corn into the sea.
39 And when it was day, they knew not the land: but they observed a certain creek with an even shore, into which they were determined, if it were possible, to
40 thrust the ship. And when they had taken up the anchors, they committed *the ship* to the sea, and loosed the bands of the rudders, and hoisted up the mainsail

29. *Out of the stern.*] Bishop Pearce quotes from Valerius Flaccus, *v.* 72, Puppe sedens placidas dimiserat anchora terras.

The large modern Egyptian ships called saiques always carry their anchors at their stern. Sir John Chardin. Harmer ii. 497.

33. *Fasting.*] In a manner without food, having taken very little. See Matth. xi. 18. Krebsius, and Doddridge.

40. *And loosed the bands of the rudders.*] In order to steer the ship. That the ships of those times had two rudders, see the quotations in Wetstein, Doddridge, and Bishop Pearce.

CHAP. XXVII.
to the wind, and made toward shore. And having
reached a place which had the sea on both sides, they
ran the ship on ground; and the fore-part stuck fast,
and remained immoveable, but the hinder-part was
42 broken by the violence of the waves. Now the counsel
of the soldiers was, to kill the prisoners; lest any of
43 them should swim out, and escape. But the centurion,
wishing to preserve Paul, kept them from *their* pur-
pose, and commanded that those who could swim
should cast *themselves* into the sea, and get first to land:
44 and *that* the rest *should save themselves*, some on boards,
CHAP. XXVIII.
and some on things belonging to the ship: and thus it
came to pass that all escaped safe to land.

1 And when they had escaped safe, they then knew
2 that the island was called Melita. And the barbarians
shewed us no common humanity: for they kindled a
fire, and brought us all to it, because of the present
rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks,
and laid them on the fire, a viper came out of the
4 heat, and fastened on his hand. And when the bar-
barians saw the serpent hanging on his hand, they said
among themselves; "No doubt this man is a mur-
"therer, whom, though he hath escaped the sea, yet
5 "Vengeance hath not permitted to live." But *Paul*

To the wind.] Αὔρᾳ is understood in the Greek.

41. *Having reached a place.*] They landed on a cape; and not where they had proposed, *v.* 39.

43. Bishop Pearce observes that the comma may be placed at ἀποῤῥιψαντας: and that this word is sometimes used with ἑαυτὸς, and sometimes without it, is shown by Alberti and Kypke.

1. *They then knew.*] We knew. Some MSS. and verss.

Melita.] "It is commonly supposed that Paul was by shipwracke cast on this island [of Malta]. But it is with greater reason to be thought that it was the other Melita in the Adriaticke between Corcyra and Illyria, and better agreeth with that which Paul writeth of, the apostle's trouble and shipwracke in the Adriaticke, out of which sea it is not to be gathered by the text that Paul and the rest were driven." Knolles's History of the Turks: p. 795. fol. London. 1603. See Malta in the Index. See also Bryant's Dissertation.

4. *Vengeance.*] Δίκη, a person. Markland. Bishop Pearce.

CHAP. XXVIII.

shook off the serpent into the fire, and suffered no harm. However, they expected that he would have
6 swollen, or fallen down dead suddenly: but expecting a great while, and seeing no harm befal him, they changed their minds, and said that he was a god.
7 Now in the neighbourhood of that place were possessions of the chief man of the island, whose name was Publius; who received us, and entertained us
8 kindly three days. And it came to pass that the father of Publius lay sick of a fever, and of a flux: to whom Paul entered in, and prayed, and put his hands
9 on him, and cured him. So when this was done, others also, that had diseases in the island, came and
10 were cured: who also bestowed on us many honours; and, when we departed, laded *the ship* with such things as were necessary.
11 And, after three months, we departed in a ship of Alexandria, which had wintered in the island; whose
12 sign was Castor and Pollux. And having landed at
13 Syracuse, we remained *there* three days. And thence we coasted round, and came to Rhegium: and after one day the south wind blew, and we came the second
14 day to Puteoli: where we found brethren, and were desired to remain with them seven days: and then we
15 went toward Rome. And when the brethren heard about us, they came thence to meet us as far as Appii forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we came to Rome, [the centurion delivered the prisoners to the captain of the guard, but] Paul was suffered to remain apart, with the soldier
17 who kept him. And it came to pass after three days, that *Paul* called the chief of the Jews together. And when they were assembled, he said to them; "Bre-
"thren, though I have committed nothing against *my*
"people or the customs of our fathers, yet I was de-
"livered a prisoner from Jerusalem into the hands of

CHAP. XXVIII.
"the Romans: who, when they had examined me,
"would have released me, since there was no cause of
19 "death in me. But when the Jews spake against *this*,
"I was compelled to appeal unto Cesar; not as
20 "having aught to accuse my nation of. On this
"account therefore I have called for you, that I
"might see *you*, and speak with *you*: because for the
21 "hope of Israel I am bound with this chain." Then
they said unto him; "We have neither received letters
"from Judea concerning thee, nor hath any one of
"*our* brethren who came *hither* related or spoken any
22 "thing bad of thee. But we desire to hear from thee
"what thou thinkest: for, as to this sect, we know
23 "that every where it is spoken against." And when
they had appointed him a day, many came to him
into his lodging: to whom he explained and gave
testimony to the kingdom of God, using persuasion to
them about the things concerning Jesus, both out of
the law of Moses, and *out of* the prophets, from
24 morning till evening. And some believed the things
25 which were spoken, and some disbelieved *them*. So
when they agreed not among themselves, they de-
parted, after Paul had said one thing; "Well spake
"the Holy Spirit to our fathers by the prophet Isaiah,
26 "saying; 'Go to this people, and say; Hearing ye
'will hear, and will not understand; and seeing ye
27 'will see, and will not perceive. For the heart of
'this people is become gross, and their ears are dull of
'hearing, and their eyes they have closed; lest they
'should see with *their* eyes, and hear with *their* ears,
'and understand with *their* heart, and should be con-
28 'verted, and I should heal them.' Be it known
"therefore to you, that the salvation of God is sent

19. *To accuse my nation of.*] Before Cesar. "Not that I have a design to accuse my nation of any thing." Lardner Suppl. to Cred. ii. 259.

22. *Spoken against.*] Observe the veracity of the historian; and his confidence in the truth of the gospel.

CHAP. XXVIII. " to the Gentiles; who will hearken also *to it*." [And when he had said these words the Jews departed, and
29 had great disputing among themselves.]
30 And Paul dwelt two whole years in his own hired house, and received all who came in unto him;
31 preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all freedom of speech, unhindered.

29. This verse seems to have been added by some cautious reader, in honour of the apostle.

THE

FIRST EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAP. I.

1 PAUL, called *to be* an apostle of Jesus Christ, by the will of God, and Sosthenes *our* brother, to the church
2 of God which is at Corinth, to those that are sanctified through Christ Jesus, called *to be* saints, and to all that in every place call on the name of our Lord Jesus
3 Christ, both their *Lord, I say*, and our's: favour *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
4 I thank my God always on your account, for his
5 favour which is given you through Jesus Christ: for ye have been enriched by him in every thing, in all

The main design of Paul, in this epistle, is to support his own authority, dignity, and credit, with the sound part of the church; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men in it, by intimating their miscarriages, and showing their no cause of glorying or being glorified in; that so withdrawing their party from the admiration and esteem of those their leaders, he might break the faction; and, putting an end to the division, might reunite them with the uncorrupted part of the church; that they might all unanimously submit to the authority of his divine mission, and with one accord receive and keep the doctrine and directions he had delivered to them.

He also answers some questions which the Corinthians had proposed to him, and resolves some doubts. Locke's Synopsis of this epistle.

1. *An apostle.*] Paul asserts his apostleship, because a party in the church of Corinth opposed him.

Sosthenes.] See Acts xviii. 17. He fortifies himself by using this name. The mention of it is no less humble than wise.

2. *That are sanctified.*] Have the means of becoming holy.

In every place.] Throughout Achaia. 2 Cor. i. 1.

CHAP. I. utterance, and *in* all knowledge; according as the testimony concerning Christ was confirmed among you:
7 so that ye are inferior in no gift; looking for the
8 manifestation of our Lord Jesus Christ: who will also establish you irreproachable to the end, *even* in the day
9 of our Lord Jesus Christ. God *is* faithful, by whom ye have been called into a fellowship with his son Jesus Christ our Lord.
10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in
11 the same judgment. For it hath been declared to me concerning you, my brethren, by those *that are of the household* of Chloe, that there are contentions among
12 you. Now I mean this, that every one of you saith, I am of Paul; and I, of Apollos; and I, of Peter; and
13 I, of Christ. Is Christ divided? was Paul crucified for

Utterance.] This refers to the gift of tongues: and thus a proper distinction is made between this and the following word. See 2 Cor. viii. 7.

Knowledge.] Of the truths and privileges of Christianity. See c. xii. 8.

6. Agreeably to the manner in which the gospel, attested by Christ, [c. ii. 1. 2 Tim. i. 8.] was confirmed among you: you having received those gifts by which it was established.

8. *Who* refers to Christ; and *in the day of the Lord Jesus* may well be rendered *in his day*. See *v.* 4: and the note on John iv. 1.

Speak the same thing.] Believe and profess the same leading doctrines.

Divisions.] These divisions, or schisms, consisted in ranking themselves under different leaders. See *v.* 12. c. iii. 4.

11. *Contentions.*] As to the superiority of your different leaders.

12. *Every one.*] Not all, but many: as c. xiv. 26. Not that the Corinthians actually divided themselves under Paul, Apollos, and Peter. See c. iv. 6. Both here, and c. iii. 4, 5, the Apostle insinuates that they had different leaders, without naming them. But if it was improper that they should rank themselves under such names, it was much more improper to set up those heads of parties [c. iv. 15, 18, 19. 2 Cor. xi. 13, 15.] who had no real excellence in themselves, or rank in the Christian church; no claim of having converted them, like Paul; no eloquence and mightiness in the scriptures, like Apollos; no intimate converse with Christ, like Peter.

And I, of Christ.] I understand this as an intimation that some were sound among them.

13. He, with much delicacy, uses his own name; and not that of Apollos or Peter.

CHAP. you? or were ye baptized into the name of Paul? I
I thank God that I baptized none of you, but Crispus
15 and Gaius: so that none can say that I baptized into
16 mine own name. But I baptized the household of
Stephanas also: besides, I know not that I baptized
any other.
17 For Christ sent me not to baptize, but *rather* to
preach the gospel; *though* not with wisdom of speech,
lest the cross of Christ should be made of none effect.
18 For the preaching of the cross is to those that are lost
foolishness; but to us that are saved, it is the power of
19 God. For it is written, "I will destroy the wisdom of
"those that are wise, and bring to nothing the know-
20 "ledge of those that are knowing." Where *is* the wise?
where *is* the scribe? where *is* the disputer of this world?
hath not God made foolish the wisdom of this world?
21 For after that, through the wisdom of God, the world

15. "Ινα expressses not the design, but merely the event. See Bishop Pearce. "So that I have cut off all occasion from my opponents of asserting that, instead of baptizing into the name of Christ and making disciples to him, I baptized into my own name and made disciples to myself."

17. *Not to baptize.*] Not so much to baptize, as to preach the gospel. See Bishop Pearce.

Wisdom of speech.] Learned and eloquent preaching. See c. ii. 1, 4, 13. His opponents seem to have gloried in their learning and eloquence; and to have reflected on him for the want of them.

Lest the cross of Christ &c.] Lest the great doctrines of Christianity, and especially that of Christ crucified, [*v.* 18. c. ii. 2.] should want their proper force; the recommendation arising from the evidence of miracles. C. ii. 5.

18. For the gospel needs not such support as your philosophy rests on: because it is the power of God.

To those that are lost.] Those who remain in a perishing state, through their evil deeds and unbelief.

To us that are saved.] To us Christian converts who are in a state of justification and salvation.

The power of God.] As to its proofs, and its motives to holiness. See Rom. i. 16.

19. This power appears in the triumph of the gospel over the wisdom of the world.

20. Where is the wise Greek? Where is the learned Jew? Where is the disputant of the Grecian schools?

Made foolish.] Shown it to be folly, comparatively speaking.

21. I say, shown the wisdom of this world to be comparative folly.

CHAP. I. by *its* wisdom knew not God, it pleased God to save by the foolishness of preaching those who believe. For 22 the Jews require signs, and the Greeks seek after wis- 23 dom: but we preach Christ crucified; to the Jews a 24 stumbling-block, and to the gentiles foolishness; but to those that are called, both Jews and Greeks, Christ the 25 power of God, and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see brethren, those of you who are called; that not many *of you are* wise men according to the 27 flesh, not many mighty, not many noble: but God hath chosen the foolish things of the world, to shame those that are wise; and God hath chosen the weak things of the world, to shame the things which are 28 mighty; and the base things of the world, and the things which are despised, hath God chosen, [*yea*, and] the things which are not, to bring to nought the things 29 which are: so that none can glory before God. 30 And by Him ye are in Christ Jesus, whom God hath

For the gospel saves believers; whereas the world had not even the knowledge of God.

Through the wisdom of God.] He not thinking it fit to grant a general revelation sooner. Acts xvii. 30.

By its wisdom.] By their natural abilities.

It pleased God.] It was his good pleasure; an act of his goodness, not of his justice.

The foolishness of preaching.] What appears so to worldly and prejudiced men; who expect a display of earthly grandeur, and who are used to system, reasoning, and eloquence.

22. *Signs.*] To usher in a temporal Messiah.

25. This verse is explained by *v.* 27, and proved by *v.* 26, 27.

26. *Not many.*] Therefore some converts of those classes were made. See on Rom. xvi. 23.

27. *The foolish things.*] That is, persons.

28. And ignoble and despised persons, and even gentiles regarded by the Jews as nothing, [Deut. xxxii. 21. 1 Pet. ii. 10.] to substitute them in the place of the people of God.

30. *By Him.*] Not by human agency, but by the efficiency of God, by his goodness, wisdom, and power, ye are disciples of Christ Jesus: whom God has made to us wisdom in religious matters; justification, by our being admitted into the gospel-covenant; sanctification by the Spirit, and by his doctrines; and redemption from sin and its effects.

made unto us wisdom, and justification, and sanctifica-
CHAP. tion, and redemption: so that, as it is written, "He
II. "who glorieth, let him glory in the Lord."

1 And *accordingly* I, brethren, when I came to you,
came not with excellency of speech, or of wisdom, de-
2 claring to you the testimony of God. For I determined
not to know any thing among you, but Jesus Christ,
3 and him crucified. And I was with you in weakness,
4 and in much fear and trembling. And my speech
and my preaching *were* not with persuasive words
of wisdom, but with demonstration of the Spirit,
5 and of power: that your faith might not be through
the wisdom of men, but through the power of
God.

6 However, we speak wisdom among those that are
perfect: yet not the wisdom of this world, nor of the
7 princes of this world, who *will* come to nought: but
we speak the wisdom of God in *his* mystery, *even* the
hidden *wisdom* which God predetermined before the
8 world for our glory: which none of the princes of this
world knew: (for, if they had known *it*, they would
9 not have crucified the Lord of glory:) but, as it is
written, "Things which eye hath not seen, nor ear

2. *Not to know.*] Not to own, or show any knowledge. Locke. If we read τῦ εἰδέναι, this is equivalent to לדעת. See Acts iii. 12. xxvii. 1.

3. *In weakness.*] He refers to his bodily infirmities, his less graceful speech, and manual labour. 2 Cor. x. 10.

Fear and trembling.] Solicitous diligence in preaching, and fear of giving offence. See an opposite conduct, 2 Cor. xi. 20.

6. *Perfect.*] Perfectly instructed; or, of full stature in Christ. Νήπιος is opposed, c. iii. 1. xiii. 11. xiv. 20. Hebr. v. 13, 14.

Of this world.] Αἰῶν may refer to gentiles as well as Jews. Rom. xii. 2. c. i. 20. 2 Cor. iv. 4. Eph. ii. 2. vi. 12. 2 Tim. iv. 10. Tit. ii. 12.

Who will come to nought.] Who will be done away; whereas Christ and his gospel will remain for ever.

7. *In his mystery.*] Of calling the gentiles into his church.

Hidden.] But obscurely hinted at. Rom. xiv. or xvi. 25.

For our glory.] He places himself among the gentiles, in that delicate and engaging manner which is usual to him.

8. *None of the princes of this world.*] Neither the Jewish rulers nor Pilate.

CHAP. II. "heard, neither have they entered into the heart of "man, God hath prepared for those who love him."
10 But God hath revealed *them* to us by [his] Spirit: for the Spirit searcheth all things, even the deep things of
11 God. For what man knoweth the things of a man, but the spirit of a man which is in him? In like manner also none knoweth the things of God, but the Spirit of
12 God. Now we have not received the spirit of the world, but the Spirit which is from God; that we may know the things which have been freely given to us of
13 God: which things we speak also, not in the words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual.
14 But the sensual man receiveth not the things of the Spirit of God: for they are foolishness to him; nor can he know *them*, because they are spiritually searched
15 out. But the spiritual *man* searcheth out all things;
16 yet he himself is searched out by no man. For who knoweth the mind of the Lord, that he may

10. But these things, which are graciously bestowed on the gentiles, God hath revealed &c. Eph. i. 9. iii. 3—7.

To us.] He speaks in the plural number, to avoid ostentation.

The deep things of God.] Among which is the mystery of calling the gentiles.

The Spirit of God.] As much one with God, as the conscious and thinking principle of a man is one with that individual.

12. *The spirit of the world.*] Showing itself in worldly wisdom, and in the ostentation of learning and eloquence.

13. Not in the words which the schools of rhetoric and philosophy teach.

Comparing spiritual things with spiritual.] Comparing [2 Cor. x. 12.] one revelation with another: using our reason, as Peter did, Acts x. 28; and Paul himself, Acts xvi. 9, 10.

14. *The sensual man.*] He that hath the spirit of the world: *v.* 12: the carnal man: c. iii. 1, 3. "He that is wholly devoted and enslaved to earthly things, and entirely taken up with the concerns of this life." Le Clerc.

Nor can he know them.] In the ordinary course of things, he must have a strong indisposition toward them.

15. *Searcheth out all things.*] Reasoning upon and comparing the revelations of the Spirit, which unfold the whole plan of Christianity.

Is searched out by no man.] By none of you to whom he preaches, so as to be instructed by such: *v.* 16.

16. *Who.*] Of the wisest scribes and philosophers.

CHAP. III. instruct *the spiritual man?* But we have the mind of Christ.

1 Moreover, brethren, I could not speak to you as to
2 spiritual; but as to carnal, as to babes in Christ. I fed
you with milk, not with meat: for ye were not then
3 able *to bear it*, nor indeed are ye now able. For ye are
still carnal: for whereas *there is* among you envying,
and strife, [and divisions,] are ye not carnal, and walk
4 according to the manner of men? For when one saith,
"I am of Paul," and another, "I *am* of Apollos," are
ye not carnal?

5 Who then is Paul, and who *is* Apollos? Ministers by
whom ye believed; and *that* according as the Lord gave
6 to each *of us*. I planted; Apollos watered; but God
7 gave the increase. So that neither is he that planteth
any thing, nor he that watereth; but God that giveth
8 the increase. Now he that planteth, and he that
watereth, are one; and each will receive his own re-
9 ward, according to his own labour. For we are workers
together with God: ye are God's husbandry, *ye are*
10 God's building. According to the favour of God

The mind of Christ.] The mind which the Spirit, sent by Christ, inspires. The phrase is equivalent to being spiritual: *v.* 15.

1. Another reason why I did not preach to you in a higher manner was your inability to hear.

Could not.] With propriety and prudence. See Mark vi. 5.

Spiritual.] Men whose mind and conduct were right, and worthy of the spiritual gifts communicated to some among them.

We must apply what is said in this verse to the bulk of the Corinthians. Some of them were spiritual. 1 Cor. i. 5. 2 Cor. viii. 7. See Whitby.

2. After βρῶμα, a verb, like ἔδωκα, must be supplied. We see often in the best authors that the verb cannot be applied to all the substantives governed by it.

3. *According to the manner of men.*] As having the spirit of the world. c. ii. 12.

6. *Gave the increase.*] By the miraculous powers communicated to us, and by the influence of his Spirit.

8. *One.*] One thing in design, interest, affection. Idem agunt negotium. Grot.

9. For as we are fellow-workers with God, 2 Cor. vi. 1, he will be our rewarder.

Husbandry.] Some prefer rendering *field*. See Whitby. Γεώργιον est omne quod ab agricolis excolitur. Grot.

CHAP. III. which hath been given unto me, I laid the foundation as a wise master-builder: and another buildeth on it. But let every man take heed how he buildeth on it.
11 For none other foundation can any man lay, than
12 what is laid, which is Jesus Christ. But if any man build upon this foundation, gold, silver, precious stones, wood, grass, stubble, every man's work will be mani-
13 fest: for the *great* day will shew it, because it will be revealed with fire; and the fire will try every man's
14 work, of what kind it is. If any man's work remain,
15 which he hath built on *it*, he will receive a reward. If any man's work shall be burnt, he will suffer loss: but he himself will be saved; yet so as through *the* fire.
16 Know ye not that ye are the temple of God: and
17 *that* the Spirit of God dwelleth in you? If any man corrupt the temple of God, God will corrupt him: for
18 the temple of God is holy, which *temple* ye are. Let none deceive himself. If any among you seem to be wise in this world, let him become a fool, that he may
19 be wise. For the wisdom of this world is foolishness with God. For it is written: "He taketh the wise in

10. *Wise.*] Because he made Jesus Christ the foundation: *v.* 11.

11. For the superstructure should be agreeable to the foundation.

12. *Precious stones.*] Isai. liv. 11, 12. Rev. xxi. 18.

Grass.] This was dry, and easily burnt, in the hot eastern countries. Matth. vi. 30. Good and bad doctrines are meant.

13. *Day.*] The day of judgment; which day will be revealed with fire: 2 Pet. iii. 10: or, as it were with fire; God trying every work and doctrine.

15. *He will suffer loss.*] In shame, and a diminution of reward.

Will be saved.] Veniam utcunque consequetur, si resipiscat. Erasmus. He will escape with danger and difficulty, so as through the midst of a conflagration. See διὰ, c. x. 1. 1 Pet. iii. 20. and Wetstein's Quotations. The expression is proverbial.

17. *Corrupt the temple of God.*] By false doctrines, bad example, contentious behaviour.

18. *Seem to be wise.*] Hence it follows that the factious leaders thought themselves wise: and the question, *Know* ye not &c. v. 16, may imply this.

In this world.] In the wisdom and learning of this world: *v.* 19.

Let him become a fool.] Let him embrace the true wisdom of the gospel, which the world deems foolishness.

CHAP. III. "their own craftiness." And again; "The Lord
"knoweth the reasonings of the wise, that they are vain."
21 Let none therefore glory in men: for all things are
22 your's: whether Paul, or Apollos, or Peter, or the
world, or life, or death, or things present, or things to
CHAP. IV. come; all things [are] your's: and ye *are* Christ's;
and Christ *is* God's.
1 Let a man so account of us, as of ministers of Christ,
2 and stewards of the mysteries of God. Now it is re-
3 quired in stewards that a man be found faithful. But
with me it is a very small thing that I should be judged
by you, or by human enquiry: yea, I do not even
4 judge myself. For I am conscious to myself of no-
thing *evil*; yet I am not hereby justified: but he that
5 judgeth me is the Lord. Judge nothing therefore be-
fore the time; until the Lord come, who both will
bring to light the hidden things of darkness, and will
make manifest the counsels of the hearts: and then
every man will have praise from God.

21. *Glory in men.*] As you do in your new leaders.

For all things are your's.] Your teachers are your servants for the sake of Christ: and all things are subservient to your salvation.

22. Whether Paul, or Apollos, or Peter: or all things which the world affords: Rom. viii. 28: or life, as exercising your virtues. and prolonging your usefulness: or death, as displaying your faith and patience, and leading to glory: or things present, the gifts of the Spirit, the good or evil things of life: or things to come, the happiness and immortality which you shall inherit: all things are for the benefit of Christ's faithful disciples, and work together for their good.

23. And Christ is your sole head: not any leader among men.

1. Let none glory in us; but let us be considered in our proper character.

The mysteries of God.] Formerly hidden, or remotely intimated, but now revealed.

2. *Now.*] Το λοιπὸν is used as a connexive particle, like cæterum. Grotius.

3. *That I should be judged.*] Searched out, examined, so as to be justified: *v.* 4. See ἡμέρα, c. i. 8. iii. 13. v. 5. Sir Norton Knatchbull's note is, Ab humano judicio. Sermone Anglico vocatur, *A daysman*, qui delectus est judex inter fratrem et fratrem, forte *a dicendo diem*, in quo judicium feret arbiter: quæ phrasis est Latinis familiaris.

4. *Yet I am not hereby justified.*] Yet I do not rest my vindication on this: but on God's decision at the last day.

CHAP. IV. Now these things, brethren, I have transferred to myself, and *to* Apollos, for your sakes; that ye may
6 learn in us not to think *of men* above that which is *here* written, that no one of you be puffed up in behalf of
7 one against another. For who maketh thee to differ *from another?* and what hast thou which thou didst not receive? But if thou didst only receive *it*, why dost
8 thou glory as if thou hadst not received *it?* Now ye are full, now ye are rich, ye have reigned without us: and I wish ye did reign, that we also might reign with
9 you. For I think [that] God hath brought forth us apostles last *on the theatre*, as devoted to death: for we have been made a spectacle to the world, both to
10 angels and to men. We *are* fools for the sake of Christ, but Ye *are* wise in Christ; We *are* weak, but Ye *are*

6. *Transferred.*] I have shown in myself, Apollos, and Peter, that we should not be set in opposition by you, and have parties denominated from us. Much less should you rank yourselves under your present leaders.

Paul does not name the leaders, from motives of prudence and mildness: and in like manner he does not directly reflect on their craft and secular views; *v.* 5. c. iii. 19.

In us.] In whose favour circumstances are strongest, if any should be adhered to but Christ.

Which is here written.] Which I have written in this epistle. C. iii. 6, 21. iv. 1.

Be puffed up &c.] That none of you be elated on account of your superior wisdom, in extolling one teacher and depressing another.

7. *Thee.*] Any proud factious teacher.

Receive.] Whether natural faculties, or spiritual gifts.

8. Now, in my absence, ye are full of knowledge, and rich in spiritual gifts: ye have triumphed and reigned without me, who converted you, and communicated to you the Spirit.

Did reign.] Together with us in the kingdom of glory.

9. And we apostles may well frame such a wish. For &c.

Last.] Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. Or, we may render, "hath appointed us apostles *the* lowest *of men, and* as devoted to death."

To the world.] To heaven and earth, to angels [1 Pet. 1. 12.] and men.

10. *Fools.*] So accounted, for the plainness of our preaching.

Wise in Christ.] Christians esteemed wise, because you follow rhetoricians and philosophers.

Weak.] In presence, infirmities, sufferings.

CHAP. IV. strong; Ye *are* honourable, but We *are* disgraced. To
this present hour, we both hunger and thirst, and are
naked, and are beaten, and have no certain abode;
12 13 and labour, working with our own hands: being re-
viled, we bless; being persecuted, we bear it; being
evil-spoken of, we exhort: we are made as the vilest of
the world, *as* the off-scouring of all things, until now.
14 I write not these things to shame you; but I admonish
15 you as my beloved sons. For if ye have ten thousand
guides in Christ, yet *ye have* not many fathers: for I
begat you in Christ Jesus, by *preaching to you* the go-
16 spel. Wherefore I exhort you, be ye imitators of me.
17 For this cause I have sent unto you Timothy, who is
my beloved and faithful son in the Lord, who will re-
mind you of my ways which are in Christ, as I teach
every where in every church.
18 But some have been puffed up, as though I would
19 not come to you. But I will come to you shortly, if
the Lord be willing; and I will know, not the speech

Strong.] In reputation, and worldly prosperity.

11. *To this present hour.*] For I need not confine myself to past sufferings only.

Naked.] Meanly and imperfectly clad.

12. *And labour* &c.] This shows that Paul speaks of himself v. 10, 11. See 1 Thess. ii. 9. 2 Thess. iii. 8.

13. *We exhort.*] To consideration, and benevolence; not speaking evil in return.

As the vilest of the world.] The original word denotes such wretches as were sacrificed to remove a calamity, ἐπὶ καθάρσει νόσου.

Off scouring.] What was rubbed off, or wiped away, and trodden under foot; and, metaphorically, a vile and abject person, fit to become κάθαρμα. See Bos.

14. *I admonish you.*] That you may observe the true marks of an apostle.

15. *Guides.*] The original word properly denotes an attendant on youth.

16. *Of me.*] Not of your proud and contentious leaders.

18. *Some.*] Your factious teachers and their adherents.

19. *The speech.*] However eloquent.

Their power.] By which of us God exhibits his power. An intimation what he could do in punishing them.

CHAP. IV. of those that are puffed up, but *their* power. For the kingdom of God *is* not in speech, but in power.

CHAP. V. 21 WHAT will ye? that I come to you with a rod, or in love, and *in* the spirit of meekness? Fornication is 1 certainly heard of among you, and such fornication as is not *committed* even among the gentiles, that one should 2 have *his* father's wife. And are Ye puffed up? and have ye not rather mourned? so that he who hath committed this deed might be taken away from among 3 you. For I truly, [as] absent in body but present in spirit, have already judged, as though I were present, 4 him who hath so done this; that, in the name of our Lord Jesus Christ, (when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,) 5 ye deliver such an one to Satan, for the destruction of

20. *In power.*] The power of working miracles, of knowing the heart, of inflicting vengeance.

21. *With a rod.*] He refers to what he had insinuated of his power, *v.* 19. See c. v. 5.

After Paul's intimation c. iv. 18, 19, he says nothing directly of punishing his opponents: but, in the case of the incestuous person, he leaves them to collect what authority God had armed him with, if they further contended with him.

1. Πορνεία is here used in a large sense for incest, or cohabiting or marrying within those nearer degrees of consanguinity which were forbidden by the law of Moses, and which indeed shocked the general sense of mankind.

Among the gentiles.] See the quotations in Wetstein; and Sale's Koran.

His father's wife.] The son may have married his father's divorced wife. It appears from 2 Cor. vii. 12. that the father was living.

2. *Puffed up.*] With an opinion of your Christian proficiency.

Might be taken away from among you.] So that, in consequence, the guilty person might solemnly, and by a due process, be removed from communion with your church.

3. I say, *might be taken away from among you.* For I, though really absent, yet as virtually present by my apostolical authority, have already judged and condemned him who has done this deed with such aggravating circumstances.

4. *In the name* &c.] The punishment was to be inflicted in the name of the Lord Jesus, to import that he would ratify what was done.

With the power &c.] Which is able to enforce my decision.

5. *To Satan.*] See Luke xiii. 16. 2 Cor. xii. 7. 1 Tim. i. 20. Some bodily disease was to be inflicted, by which the incestuous offender was to be gradually consumed, unless God chose to remove it: and thus

CHAP. V. the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye
7 not that a little leaven leaveneth the whole lump? Take away thoroughly the old leaven, that ye may be a new lump, inasmuch as ye are unleavened: for our pass-
8 over hath been slain [for us,] *even* Christ. Let us therefore keep *our* feast, not with the old leaven, nor with the leaven of wickedness and maliciousness; but with the unleavened *bread* of sincerity and truth.
9 I write unto you in this epistle, not to keep company
10 with fornicators: [yet] not wholly with the fornicators, or covetous, or oppressors, or idolaters, of this world:
11 for then indeed ye must go out of the world: but I now write unto you, not to keep company with *him*, if any that is called a brother be a fornicator, or covetous,

effectual repentance was to be wrought in him. This mode of punishment was confined to the age of miracles. See c. xi. 30.

6. *Is not good.*] Your glorying in your leaders, who have hitherto prevented the punishment of the incestuous person, *is not good.* There is great mildness in his manner of expressing himself.

Know ye not.] With all your pretensions to knowledge. This question is put c. iii. 16; and in several other places of this epistle.

7. *Take away thoroughly.*] We have here an allusion to Exod. xii. 15. xiii. 7. Deut. xvi. 4. The omission of οὖν gives the passage more authority and spirit.

The old leaven.] The wickedness of your gentile state; that ye may be a new mass, since by your profession ye ought to be unleavened, or free from vice, our Christian passover having been sacrificed.

8. *Of wickedness and maliciousness.*] Like the incestuous person, and your factious leaders.

Of sincerity and truth.] Of which virtues an unleavened mass is expressive. The passage is a beautiful one; and some make it peculiarly apposite, by supposing that this epistle was written about the time of the passover. See Dr. Wall. Benson on the Acts, c. vii. § iv, calls this a fine conjecture.

9. *I write unto you.*] This is the sense of ἔγραψα. See Rom. xv. 15. c. ix 15. Philemon 19, 21. 1 Pet. v. 12. 1 John ii. 12—14, 21, 26, v. 13.

In this epistle.] This translation is confirmed by such passages as Rom. xvi. 22. 2 Cor. vii. 11. Col. iv. 16. 1 Thess. iv. 6. v. 27. 2 Thess. iii. 14. 1 Tim. vi. 14. Paul therefore means, I here write to you in this epistle. The admonition is connected with *v.* 6.

10. *Oppressors.*] These use force and injustice in acquiring gain; and therefore contract greater guilt than the covetous.

Of this world.] Among the unconverted heathens.

11. But, to explain myself, I now write to you that ye observe this rule with respect to Christian brethren.

CHAP. V.

or an idolater, or a reviler, or a drunkard, or an oppressor; not even to eat with such an one. For what
12 have I to do to judge those [also] that are without? Should not Ye judge those that are within? and will *not*
13 God judge those that are without? Put away [therefore] from among yourselves that wicked person.

CHAP. VI.

1 DARETH any of you, having a matter against another, to be judged before the unrighteous, and not
2 before the saints? Know ye not that the saints will judge the world? but if the world will be judged by you,
3 are ye unworthy to judge the smallest causes? Know ye not that we shall judge angels? how much more
4 things which belong to this life! If then ye have judgements of causes belonging to this life, *rather* set those to
5 judge who are of no account in the church. I speak to

Not even to eat with such an one.] Paul explains συναναμίγνυσθαι of civil commerce. The Corinthians were not to use a common table with such; much less, the Lord's table. See 2 Thess. iii. 14.

12. I speak of Christian brethren. For how doth it belong to me to judge those [also] that are out of the pale of the church? Doth it not belong to you to judge those within its pale?

13. *Put away therefore.*] If we retain καὶ, it is equivalent to ὥν.

1. *Dareth any of you.*] This is a strong animadversion on such a procedure.

A matter.] The nature of it may be referred to, *v.* 7, 8.

To be judged.] By public decision, or private arbitration.

Before the unrighteous.] Heathen magistrates, or arbitrators; called unbelievers, *v.* 6. Compare Gal. ii. 15. That the Romans allowed the Jews an assembly and place of their own, in which they decided differences relating to themselves; that they were permitted to have umpires, whose decision the Roman magistrate supported; and that the Christians, being many of them Jews and confounded with that people, had probably the same privileges; see the quotations in Lardner, Cred. i. 174. ed. 8.

2. *The saints will judge the world.*] They will attend Christ, when he appears to judge the world. 1 Thess. iii. 13. Bishop Pearce. Compare Dan. vii. 22. Rev. xx. 4.

Causes.] Le Clerc interprets the original word by res judicanda, a matter to be judged before a tribunal. See also Grotius, and Whitby.

3. *Angels.*] See Jude 6. That we shall accompany Christ, when he sits on his tribunal at the last day to judge the fallen angels.

4. Constitute even those judges who are of the least estimation in the church of Christ, rather than heathens.

CHAP. VI.
your shame. Is it so, that there is not even one wise
man among you, who can decide between his brethren?
6 but is brother brought into judgement with brother,
7 and that before unbelievers? Now therefore it is certainly a defect among you, that ye have suits one with another. Why do ye not rather suffer wrong? why
8 are ye not rather defrauded? whereas ye wrong, and defraud; and that *your* brethren.
9 Know ye not that injurious men will not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor pathicks, nor abusers
10 of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor oppressors, will inherit
11 the kingdom of God. And such were some of you: but ye have been washed, but ye have been sanctified, but ye have been justified, by the name of the Lord Jesus, and by the Spirit of our God.
12 All things are lawful to me, but all things are not expedient: all things are lawful to me, but I will not

5. *Wise man.*] Notwithstanding your pretensions to wisdom. See on c. v. 6.

7. *A defect.*] A less degree of excellence.

Suffer wrong.] As to your person, or reputation.

Defrauded.] As to your property. In the apostolical times, the lives of Christians were to recommend their doctrine by extraordinary degrees of peace, patience, forgiveness, and love.

9. *Pathicks.*] Οἱ τὰ γύναιξὶν ἁρμοττόντα ἔπασχον. Plutarch in Wetstein.

11. *Washed.*] An allusion to baptism, and Jewish ablutions. John xiii. 8. Tit. iii. 5. Heb. x. 22. Rev. i. 5.

Justified.] Finally, in the purpose of God. See, Rom. viii. 30, ἐδόξασε.

By the name of the Lord Jesus.] By the Lord Jesus. Ἐν τούτῳ. Acts xiii. 39.

12. Paul had before mentioned some impurities, to which the Corinthians were prone: he now enlarges on πορνεία.

All things.] Christians are not restrained by the fear of outward legal impurities. Rom. xiv. 14. Many things are lawful to them, which were unlawful to the Jews: and many things are lawful to the well-informed among them, which are unlawful to the scrupulous.

Not expedient.] If matter of offence to others.

Brought under the power of any thing.] I will not so indulge my natural appetites as to be enslaved by them.

CHAP. VI.

be brought under the power of any thing. Meats *are*
for the belly, and the belly *is* for meats: yet God will
13 destroy both it and them. But the body *is* not for for-
nication, but for the Lord; and the Lord for the body:
14 and God hath both raised up the Lord, and will raise
15 up us also by his power. Know ye not that your bodies
are members of Christ? shall I then take the members
of Christ, and make them the members of an harlot?
16 By no means. Know ye not that he who is joined to
an harlot, is one body? (for "two," saith *the scripture*,
17 "shall be one flesh.") But he that is joined to the
18 Lord, is one spirit. Flee fornication. Most sins which
a man committeth, are without the body; but he who
committeth fornication, sinneth against his own body.
19 Know ye not that your body is the temple of the Holy
20 Spirit *which is* in you, which ye have from God? Nor
are ye your own: for ye have been bought with a price:
glorify therefore God with your body.

CHAP. VII.

1 NOW concerning the things about which ye have
written to me: *It is* good for a man not to touch a

13. Thus it is unnecessary to abstain from certain kinds of food, forbidden by the law, or offered to idols. [He has the subject of c. viii. full on his mind.] But the rules of moderation, and of brotherly love, should be observed; as this state of things is transient. However, the maxim, v. 12, cannot be extended to illicit commerce between the sexes.

The Lord for the body.] For raising it up, and glorifying it. Rom. xiv. 9.

15. *Of Christ.*] Of his body, the church. Eph. i. 23.

17. *One spirit.*] Hath one mind and spirit with him.

18. Sins in general [so πᾶς, v. 12. John ii. 10. Phil. ii. 29.] leave their defilement on the mind: but the fornicator humbles and debases his body. So do the glutton and drunkard. Raphelius shows from Xen. Mem. that Socrates uses the same argument. Ὁ ἀκρατὴς φθείρει τὸ σῶμα καὶ τὴν ψυχήν.

19. *Temple.*] Impurity therefore is an act of sacrilege. Again: Ye are not at liberty to use your bodies thus unworthily.

1. Marriage is honourable, Hebr. xiii. 4; and abstaining from marriage is honourable, among those to whom it is given. Matth. xix. 11.

To touch.] Wetstein gives clear instances where ἅπτεσθαι and tangere refer to the natural use of the woman.

CHAP. VII. woman. Nevertheless, because of *avoiding* fornications, let every man have his own wife, and let every woman
3 have her own husband. Let the husband render to the wife the debt *of marriage;* and in like manner the wife
4 also to the husband. The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but
5 the wife. Defraud ye not one another; unless perhaps partly, with consent, for a time, that ye may have leisure for prayer, and may come together again; that Satan tempt you not because of your incontinence.
6 But I speak this by way of permission; not by way of
7 commandment. For I would that all men were even as I myself *am.* But every man hath his proper gift from God; one according to this manner, and another according to that.
8 Now I say to widowers and to widows: It is good
9 for them if they remain even as I. But, if they have not continence, let them marry: for it is better to
10 marry than to burn. And to the married I command, *yet* not I *only* but the Lord, that the wife depart not
11 from *her* husband: (but if she depart, let her remain unmarried, or be reconciled to *her* husband:) and that the husband do not put away *his* wife.
12 But to the rest I speak, not the Lord: If any brother have an unbelieving wife, and she choose to dwell with

2. We have here the moral end of marriage; and a strong argument against polygamy.

5. *Defraud ye not one another.*] Of the debt of marriage: *v.* 3.

And may come together again.] Read συ. See Acts ii. 1. 44.

6. But I speak of marriage, *v.* 2, and of some duties arising from it, *v.* 3, 4, 5, as permitting that relation, not as enjoining it.

7. See the reason of this wish, *v.* 26, 28.

8. *It is good.*] See *v.* 1.

9. *If they have not continence.* See *v.* 2.

10. *But the Lord.*] Who condemned divorce, except in case of adultery. Matth. v. 32. xix. 9. Mark x. 11, 12.

12. *I speak.*] By the Spirit of God: not Christ, who has left us no precept on this subject.

CHAP. VII. him, let him not put her away. And if a woman have an unbelieving husband, and he choose to dwell with
14 her, let her not put him away. For the unbelieving husband is sanctified by *his* wife, and the unbelieving wife is sanctified by *her* husband. Otherwise, your children would be unclean; but now they are holy.
15 But if the unbelieving *person* depart, let such depart. A brother or a sister is not enslaved in such *cases*.
16 However, God hath called us to peace. For how knowest thou, O wife, whether thou shalt save *thine* husband? or how knowest thou, O husband, whether thou shalt save *thy* wife?
17 However, according as God hath distributed to every one, according as the Lord hath called every one, so let such walk. And thus I appoint in all the churches.
18 Hath any man been called, being circumcised? let him not become uncircumcised. Hath any man been called in uncircumcision? let him not become circumcised.
19 Circumcision is nothing, and uncircumcision is nothing;
20 but the keeping of the commandments of God *is every thing*. Let every one remain in that calling wherein he
21 was called. Wast thou called *being* a servant? care not

13. *Let her not put him away.*] That Jewish and Roman women divorced their husbands, see Doddridge on Mark x. 12.

14. *Is sanctified.*] Comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Christian privileges.

Unclean.] Unfit to be dedicated to God by baptism. That this is an ancient interpretation, see Dr. Wall's Notes.

15. *Enslaved.*] In case of obstinate separation, either party is free to marry, with the restriction mentioned *v.* 39. However, we are bound to study peace; and, if possible, to avoid such separations.

16. And there is good reason that we should promote peace in such circumstances. For &c.

17. *However.*] See ει μη Rom. xiv. 14. Gal. i. 7. But, if this cannot be done, still it must be remembered that Christianity makes no difference in civil relations.

18. *Let him not become uncircumcised.*] Let him not endeavour to appear so. See Celsus in Wetstein.

20. *Was called.*] Without thinking that Christianity affects his civil state.

21. But still let him improve his condition in life; if he can by proper means.

CHAP. VII.

for it: but if thou canst be made free, use *it* rather.
For he that is called in the Lord, *being* a servant, is the
22 free-man of the Lord: in like manner also he that is
23 called, *being* a free-man, is the servant of Christ. Ye
have been bought with a price; do not become servants
24 to men. Brethren, let every man remain with God in
that *state* wherein he was called.

25 Now concerning single persons, I have no command-
ment of the Lord: but I give my judgement, as
having obtained mercy from the Lord, that I might be
26 faithful. I think therefore that this is good, because
of the present distress, *I say*, that *it is* good for a man
27 to continue as he is. Art thou bound to a wife? seek
not to be loosed. Art thou loosed from a wife? seek
28 not a wife. But if thou marry, thou hast not sinned:
and if a virgin marry, she hath not sinned. Neverthe-
less, such will have trouble in the flesh. But I spare
29 you. However, this I say, brethren: The time is

22. *The freeman of the Lord.*] Let him therefore think honourably of himself.

Servant.] Let him therefore think humbly of himself.

23. This *v.* is addressed to those who were converted in a state of freedom. Since ye are the servants of Christ, and purchased to God and to Christ by the price of Christ's blood, use all honest endeavours not to be made the servants of men. Slavery was not only a degrading state, but likely to interrupt Christian duties.

24. He repeats the precept, because it was important to the peace of society, and to the interest of Christianity. See *v.* 20.

25. *Of the Lord.*] Delivered by him on earth: see *v.* 12. But I give my judgement as one to whom God hath graciously communicated his Spirit, that I may make a faithful use of it. Or, who hath obtained mercy to be intrusted with a divine commission, to the end that I may be faithful. 1 Tim. i. 12.

It appears from *v.* 40, that the phrase, *I give my judgement*, does not exclude inspiration: it conveys a modest assertion of Paul's inspiration; or of his apostleship, and consequently of his inspiration.

26. *The present distress.*] What he says about leading a single life is restrained to the times of persecution. See *v.* 28.

27. *Loosed from a wife.*] Being in a state of celibacy or of widowhood.

28. *But I spare you.*] Not speaking fully of the persecutions impending over you.

29—31. However, thus much I say. The time of this life is short in itself; and particularly so, on account of our persecutors. It remains, on

CHAP. VII.

short. It remaineth, that both those that have wives, be as those that have none; and those that weep, as
30 those that weep not; and those that rejoice, as those that rejoice not; and those that buy, as those that
31 possess not; and those that use this world, as those that use it not: for the fashion of this world passeth away.
32 But I would have you without anxious care. He that is unmarried, careth for the things of the Lord, how
33 he may please the Lord: but he that is married, careth for the things of the world, how he may please *his* wife.
34 There is *this* difference *also* between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the
35 world, how she may please *her* husband. Now I speak this for your own advantage; not that I may cast a snare upon you, but for becomingness, and for a right attendance on the Lord without distraction.
36 But if any man think that he behaveth himself unbecomingly toward his virgin, if she pass the flower of *her* age, and it ought so to be; let him do what he
37 pleaseth, he sinneth not: let such *virgins* marry. But he who standeth firm in his heart, having no necessity, but hath power over his own will, and determineth

the passing away of this world, that all distinctions be done away, but those which righteousness and unrighteousness will make.

Some place the stop at ἐστι. "The remaining time is short: so that those who have wives will be &c."

30. *That buy.*] Large possessions.

31. *Those that use it not.*] This is the sense of the original word, 1 Cor. ix. 18. and often in Greek writers: and it suits the preceding oppositions. But Grotius, Locke, Bishop Pearce, and others, think that the preposition makes the word stronger. "And those that use this world [the good things which it affords] as those that make not much use of it, or use it not intently, or, to excess." Compare the last clause of 2 Cor. vi. 10.

36—8. The women were kept very recluse in Greece. It was in the power of the father to give them in marriage, or not.

37. *Having no necessity.*] That is, strong expediency, from his religious persuasion, from the customs of his country, or from the circumstances of his daughter.

CHAP. VII.

thus in his heart, that he will keep his virgin, doeth well. So that he who giveth *her* in marriage, doeth
38 well; but he who giveth *her* not in marriage, doeth better.
39 The wife is bound, as long as her husband liveth; but if [her] husband be dead, she is at liberty to be married to whom she pleaseth; only in the Lord.
40 But she is happier if she remain as she is, according to my judgement: and I also seem to have the Spirit of God.

CHAP. VIII.

1 NOW concerning things offered to idols, we know (for we all have knowledge: knowledge puffeth up,
2 but love edifieth: however, if any man think that he knoweth any thing, he knoweth nothing yet as he ought
3 to know: but if any man love God, such an one is
4 known by him: concerning therefore the eating of things offered to idols, we know) that an idol *is* nothing in the world, and that *there is* no [other] God but one.
5 For though there be that are called gods, whether in heaven or on earth, (as there are gods many, and lords

38. *Doeth better.*] In that state of the Christian church.

39. *Only in the Lord.*] Provided she marry a Christian. See Rom. xvi. 11.

40. *Seem to have.*] This is a very usual way in Greek writers of expressing what really is so. See c. xi. 16. Gal. ii. 6, 9. Hebr. iv. 1. xii. 11. and Bishop Pearce in loc. and on c. xi. 16.

1. *Things offered to idols.*] Even in Pliny's time, Christians seem to have had scruples about eating such victims.

For we all have knowledge.] For some of you Corinthians pride yourselves on your knowledge.

3. *By him.*] God will acknowledge him here and hereafter.

4. *Is nothing.*] Represents what has no conscious existence, much less divinity.

5. *In heaven.*] As the Dii Majores of the heathen world. See J. Mede's works, fol. p. 242, 627, 8.

On earth.] As Nymphs, Fauns, and other inferior deified powers supposed to be Messengers and Mediators between the celestial gods and mankind.

As there are &c.] In the estimation of the heathens.

Or, rather thus: As in fact there are gods in heaven, angels vested with dominion; and gods on earth, kings and magistrates, sometimes called אלהים in the Old Testament.

CHAP. VIII.

many,) yet to us *there is* one God, the Father, of whom *are* all things, and we for him; and one Lord Jesus
7 Christ, by whom *are* all things, and we by him. However, all have not *this* knowledge: but some, with a consciousness of the idol, to this hour eat *meat* as a thing offered to an idol; and their conscience, being
8 weak, is defiled. But food recommendeth us not to God: for neither, if we eat, are we better *than others*,
9 nor, if we eat not, are we worse. But take heed lest by any means this your liberty become a stumbling-block
10 to those that are weak. For if any man see thee, that hast knowledge, placed at meat in an idol's temple, will not the conscience of him that is weak be encou-
11 raged to eat things offered to idols? and through thy knowledge will not *thy* weak brother perish, for whom
12 Christ died? But when ye sin thus against *your* brethren, and wound their weak conscience, ye sin against
13 Christ. Wherefore if food cause my brother to offend, I will not eat flesh for ever, lest I cause my brother to offend.

CHAP. IX.

1 AM I not a free-man? am I not an apostle? have I

6. *For him.*] For his service and glory.

By whom.] As the visible instrumental cause.

7. *Have not this knowledge.*] That an idol is nothing.

With a consciousness of the idol.] With a persuasion that the idol is a real superior being. If we read τῇ συνηθείᾳ the sense is, ut qui cum idolo consuetudinem habeant.

To this hour.] After such ample means of knowing better.

Being weak, is defiled.] Being unenlightened and scrupulous, is defiled by guilt: they eating contrary to their conviction, and to avoid the contempt of these Christians who are better informed.

9. *A stumbling-block.*] A cause of offending, a snare to their scrupulous conscience.

10. *An idol's temple.*] Where feasts or sacrifices were made.

13. *Flesh.*] Any such flesh. Bishop Pearce.

For ever.] During the whole course of my life.

1. *Am I not a free-man.*] Free from all, so as not to owe servitude to any. See *v.* 19.

There are good authorities for improving the gradation by placing this clause first.

An apostle.] With the power, as such, of exacting or remitting my maintenance, as I judge expedient.

CHAP. IX. not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle to others, yet doubtless I am to You: for ye are the seal of mine apostleship in the Lord. My defence to those that examine me, is this: Have we not a right to eat and to drink? have we not a right to take about *with us* a Christian wife, as well as other apostles, and *as* the brethren of the Lord, and Peter? or have I only, and Barnabas, no right to forbear working? Who ever serveth in war at his own charge? who planteth a vineyard and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things according to the manner of men? or doth not the law also say the same? For it is written in the law of Moses; "Thou shalt not muzzle the mouth of the ox "that is treading out the corn." Doth God take care for oxen *only?* Or doth he certainly say *this* for our sakes *also?* For our sakes, no doubt, it was written: for he who ploweth ought to plow in hope; and he who thrasheth *ought* to partake of his hope. If We have sown unto You spiritual things, *is it* a great thing if we shall reap your worldly things? If others partake of *this* right over you, *ought* not We rather? Nevertheless, we have not used this right; but we endure all things, lest we should give any hindrance to the gospel

Seen.] And therefore can bear witness to his resurrection. Acts i. 22.

2. *The seal.*] Your conversion proves my apostleship, as a seal authenticates a writing.

In the Lord.] As Christians. So v. 1.

3. *Examine me.*] With respect to my conduct in not receiving a stipend from you; as if I were not an apostle on this account.

4. *A right to eat and to drink.*] At the charge of our converts.

5. *A Christian wife.*] Or, a Christian woman, to provide for us the necessaries of life in our travels: γυναῖκα being redundant, like ἄνδρες, Acts i. 16, &c.

8. *According to the manner of men.*] According to their language and customs. The phrase is here opposed to arguments drawn from scripture.

11. Paul continues the image from husbandry.

12. *Others.*] He glances at his opponents. Hence they must have been teachers: agreeably to c. iv. 15.

CHAP. IX. of Christ. Know ye not that those who minister about holy things eat of that which is holy? *and that* those
13 who attend at the altar, are partakers with the altar?
14 So likewise the Lord hath appointed to those who preach the gospel, that they should live by the gospel.
15 But I have used none of these things. Nor do I write these things, that it should be thus done unto me: for *it were* better for me to die, than that any man
16 should make my glorying void. For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe is unto me if I preach not the go-
17 spel. For if I do this willingly, I have a reward: but if unwillingly, *the* dispensation *of the gospel* is committed
18 to me. What then is my reward? That, when I preach the gospel, I may make the gospel [of Christ] without charge, so as not to use my right in the gospel.
19 For though I be free from all *men*, yet I have made myself a servant to all, that I might gain the more.
20 And to the Jews I became as a Jew, that I might gain the Jews; *even* to those that are under *the* law, as under *the* law, not being myself under *the* law, that I
21 might gain those that are under *the* law; to those that are without *the* law, as without *the* law, (being not without law to God, but under law to Christ,) that I

13. *With the altar.*] A part of the sacrificed victim often becoming the portion of the priest.

16. I say, my glorying. For, if I merely preach the gospel, I have not glorying. For I am under a moral necessity of doing this, and incur guilt if I do it not.

17. And I must not merely preach the gospel, but preach it with ardour and disinterestedness. For &c. but if I preach it against my will, a trust is committed to me, of which I must give an account.

18. How then shall I obtain my reward from God?

To use my right.] That this is a just translation appears from *v.* 12.

20. *As a Jew.*] Not offending them by a breach of their laws and customs, though I know my Christian liberty.

21. *As without the law.*] Not imposing on them a compliance with Jewish ordinances.

Without law to God.] If we read Θεῷ, and Χριστῷ, we should render, "not being without the law of God, but under the law of Christ."

CHAP. IX. might gain those that are without *the* law. To the weak I became as weak, that I might gain the weak:
22 I become all things to all *men*, that I may by all means
23 save some. And this I do for the sake of the gospel; that I may be a joint-partaker of it.
24 Know ye not that those who run in a race, run all, but one receiveth the prize? So run, that ye may ob-
25 tain. And every man who contendeth *in the games*, is temperate in all things. Now they *do it* to obtain a
26 corruptible crown, but we an incorruptible. I therefore so run, as not uncertainly; I so fight, as not
27 striking the air: but I bruise my body, and subject it:
CHAP. X. lest by any means, when I have preached to others, I myself should be a reprobate.
1 For, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed
2 through the sea; and were all baptized into Moses in
3 the cloud, and in the sea; and all ate the same spiritual
4 food; and all drank the same spiritual drink. (For they drank of the spiritual rock which followed *them*:

22. *I become all things.*] It is my custom to become all things lawful.

23. *That I may be a joint-partaker of it.*] That I may partake of its reward with other good Christians: a glorious prize, worth striving for.

24. The Isthmian games were celebrated near Corinth.

26. *As not uncertainly.*] With respect to the event; but with a certain expectation of the Christian prize. See Plutarch, in Wetstein.

As not striking the air.] As not wasting my labour. The σκιαμαχία may be alluded to. But Lambert Bos shows that the boxer was said to strike the air when he wasted his blow.

27. *Bruise.*] As the boxer does that of his antagonist. Bos has shown that, though the Greek word properly signifies striking under the eye, it deviates into the significations of striking the face and the body.

A reprobate.] Rejected as not bearing trial. Rom. i. 28.

1. I have spoken of your so running that ye may obtain, and of my becoming a reprobate. For all do not inherit God's favour, who enjoy external privileges.

Under the cloud.] Which miraculously covered and guided them.

2. *Baptized.*] They were figuratively and typically baptized: they were initiated into the law given by Moses, and led to acknowledge his divine mission, through these miracles expressive of baptism.

4. *The spiritual rock which followed them.*] The water which miracu-

CHAP. X. and that rock was Christ.) Yet with most of them
God was not well-pleased: for they were destroyed in
the desert.

6 Now these things came to pass *for* examples to us;
that we should not be desirous of evil things, as they
7 also desired. Nor be ye idolaters, as *were* some of
them; as it is written; "The people sat down to eat
8 "and to drink, and rose up to sport:" nor let us com-
mit fornication, as some of them committed, and fell
9 in one day twenty-three thousand: nor let us try the
Lord, as some of them also tried *him*; and perished by
10 serpents: nor murmur ye, as some of them [also]
11 murmured; and perished by the destroyer. Now all
these things happened to them *as* examples; and they
are written for our admonition, upon whom the ends of
12 the ages are come. Wherefore let him who thinketh
13 that he standeth, take heed lest he fall. No temptation
hath befallen you, but such as is human: but God *is*
faithful, who will not suffer you to be tempted above
your ability; but with the temptation will make a way
also to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

lously issued from the rock; which water they carried about with them in the desert.

Was Christ.] The verb substantive is here used as Matth. xxvi. 26, 28. It was an emblem and representation of Christ.

6. *Evil things.*] In this general expression, sacrifical feasts, which scandalised some, are included.

7. *To eat and to drink.*] To feast after their idolatrous sacrifices.

To sport.] To dance in honour of the idol. Tum vero in numerum Faunosque ferasque videres Ludere. Virg.

Bishop Pearce interprets the word of committing fornication. But there is a separate mention of this crime in the next verse.

8. *Twenty-three thousand.*] Some read here twenty-four thousand, as Numb. xxv. 9. The word may have been written εἰκοσιτρεις.

9. If we read Χριστὸν, the sense is: Nor let us tempt, try, prove, provoke, Christ now; as some of them did God at that time.

12. Wherefore, being taught by these examples, let him &c.

13. *Human.*] Such as human nature may surmount. On the contrary, God is faithful &c.

14. Wherefore, having such examples, and so moderate a trial as the inducement to partake of victims sacrificed to idols, flee from idolatry and from whatever leads to it.

CHAP. X.
15 I speak as to wise men: judge ye what I say. The
16 cup of blessing which we bless, is it not a common partaking of the blood of Christ? The bread which we break, is it not a common partaking of the body of
17 Christ? (For we, *though* many, are *as* one bread, and
18 one body: for we all share one bread.) Behold Israel according to the flesh: are not those that eat of the
19 sacrifices common partakers with the altar? What say I then? that an idol is any thing, or that what is
20 offered to idols is any thing? *No:* but that the things which the gentiles offer, they offer to demons, and not to God: and I would not that ye should be common
21 partakers with demons. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot partake of the
22 Lord's table, and the table of demons. Do we provoke the Lord to jealousy? are we stronger than he?

15. *Judge ye what I say.*] All Christian teachers should thus address men.

16. As to the cup of blessing, on which we implore God's blessing, is it not a common partaking of that wine which represents the blood of Christ?

Of the body.] Of that bread which represents it.

17. I say, a common partaking. For that we all [οἱ πολλοὶ] are as one bread and one body, [as one mass and society,] appears from this, that we all share one bread at one table. Paul seems to have in his mind the subject of c. xi. 21, 33.

The remark in this *v.* is introduced as an argument against the divisions of the Corinthians under different leaders.

Others render thus; "Because the bread is one, we *though* many [or, all of us] are one body: for we all partake of one bread." Erasmus, Zegerus, Castalio, Grotius, Bengelius, Bishop Pearce, Dr. Bell. Dr. Townson: Evangelical History &c. lxxiii.

18. *To the flesh.*] In opposition to the true Israel, the church of Christ.

Common partakers with the altar.] Of the sacrifices offered on it. That is, with God; whose part of the sacrifice is consumed on the altar.

20. *Common partakers with demons.*] In the opinion of their votaries, common partakers with demons of the sacrifice offered on their altars. See *v.* 18.

21. *Ye cannot drink the cup.*] Ye cannot, without contradiction to your Christian principles.

Here, and *v.* 16, the cup is mentioned as commonly partaken of by Christians: and it is mentioned first.

22. *To jealousy.*] By idol-worship. An allusion to the second commandment.

CHAP. X. All things are lawful, but all things are not expedient: all things are lawful, but all things edify not.
24 Let no man seek his own *good only;* but *every man* that
25 of another *also.* Eat whatsoever is sold in the shambles,
26 asking no question because of conscience. For the
27 earth *is* the Lord's, and all that is in it. And if any of those who believe not ask you *to a feast,* and ye be disposed to go; eat whatsoever is set before you, asking
28 no question because of conscience. But if any man say to you, "This hath been offered to idols;" eat not, because of him who told *thee,* and because of conscience.
29 I mean not thine own conscience, but that of another: for why should my liberty be condemned by another
30 man's conscience? If I partake with thanksgiving, why should I be evil-spoken of on account of that for which
31 I give thanks? Whether therefore ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of
32 God. Give no cause of offending to *the* Jews, or to the
33 gentiles, or to the church of God: as I also please all
CHAP. XI. *men* in all things; not seeking mine own profit, but *the profit* of many, that they may be saved. Be ye
1 imitators of me, even as I also *am* of Christ.

23. *All things.*] To which Christian liberty extends. See c. vi. 12.

24. *His own.*] Let no man consider how his actions affect himself only, but let him consider also how they affect others, whether Christians, or Jews, or gentiles. See *v.* 33.

Omitting ἕκαστος, the construction resembles the well-known one in such passages as Hor. Sat. i. i. 1—3.

25. *Sold in the shambles.*] By the poor; among whom part of the victims offered to idols was distributed.

28. *Any man.*] Any Christian, or Jew.

29. For why should I exercise my Christian liberty, that it should be condemned by the conscience of another? This is contrary to benevolence and prudence.

30. If [or, Though] I partake of the meats mentioned *v.* 28 with thankfulness to God, why should I give occasion to reproach, and bitter censure, for that which I eat with religious gratitude? True gratitude to God would lead me not to ensnare my Christian brother.

33. *In all things.*] Which Christianity allows.

CHAP.
XI.

2 NOW I praise you, brethren, because ye remember
me in all things, and keep *my* traditions as I delivered
3 *them* to you. But I wish you to know, that the head of
every man is Christ; and *that* the head of *the* woman *is*
4 the man; and *that* the head of Christ *is* God. Every
man, praying or prophesying having *his* head covered,
5 dishonoureth his head. But every woman, praying or
prophesying with *her* head uncovered, dishonoureth her
head: for that is one and the same thing as if her head
6 were shaven. For if a woman be not covered, let her
head even be shorn: but if it be shameful that a woman
should have her head shorn or shaven, let her be
7 covered. For a man indeed ought not to cover *his*
head, since he is the image and glory of God: but *the*

2. *In all things.*] They remembered most of his instructions and regulations.

My traditions.] Relating to the early and general practice of the church. See *v.* 16, 23.

4. *Prophesying.*] As explained c. xiv. 3. Speaking to edification, exhortation, or comfort.

5. *Praying or prophesying.*] That the Spirit was poured on some Christian women, see Joel ii. 28. Acts ii. 17. xxi. 9. &c.

With her head uncovered.] Among the Jews, Greeks, and Romans, women were veiled when they appeared abroad. See Bishop Pearce. It was deemed a token of superiority in the man, to be uncovered in public.

Shaven.] It is as contrary to custom, and the received law of decorum, as if she were shaven: which was the punishment, in part, of dissolute women among the Jews. See Whitby.

Women are forbidden to teach or speak in the church. C. xiv. 34, 5. 1 Tim. ii. 12. Some interpreters therefore restrain praying and prophesying to joining in the public devotions and hymns of the church. But it is a preferable interpretation to suppose that women might pray, or prophesy, by the Spirit, any where except in the church; with this restriction; that they did not uncover their heads; which uncovering was the practice of the heathen prophetesses, when they delivered their oracles. Æn. vi. 47, 48.

7. *To cover his head.*] The verb κατακαλύπτομαι may be used in the middle voice for *I cover myself*, here and in the foregoing verse; and κατὰ may be understood before κεφαλήν.

The connection is, And it becomes the woman to be covered. For &c.

The image and glory.] The glorious image of God, in his dominion over this lower world. Ps. viii. 5, 6.

Or, God's image and glorious work; that work on account of which

CHAP. XI. woman is the glory of *the* man. For *the* man is not of
the woman; but *the* woman of *the* man. Nor indeed
9 was *the* man created for *the* woman; but *the* woman for
10 the man. For this cause the woman ought to have a
11 veil on her head, because of the angels. Nevertheless,
neither is *the* woman without *the* man, nor *the* man with-
12 out *the* woman, through the Lord. For as the woman
is of the man, so *is* the man also by the woman: but all
13 things *are* of God. Judge among your own selves: is
it becoming that a woman pray to God uncovered?
14 Doth not even nature itself teach you, that, if a man
15 have long hair, it is a dishonour to him; but *that*, if a
woman have long hair, it is a glory to her: because
16 her hair is given [her] for a covering. But if any one
seem to be contentious, we have no such custom, nor
the churches of God.

17 BUT I praise you not when I declare this; that ye

glory may be ascribed to him. And the woman is the glory of man; because she was created out of him, and for him. See Le Clerc on Hammond.

10. *For this cause.*] To show her inferiority; as illustrated in the three foregoing verses.

A veil on her head.] The veil, being the sign or token of the man's power, is called, ἐξουσία. See Whitby for the agreement of the antient interpreters in this. There are many strong figures of the same kind in the scriptures. Thus Isai. ix. 6. *the government* is put for the key which was the sign or symbol of government. See Bishop Lowth.

11. Nevertheless, let not the man be lifted up with pride against the woman; as neither can exist without the other, by that constitution of nature which the Lord hath appointed.

Through the Lord.] This is explained by ἐκ Θεοῦ in the next verse. Some read ἐν τῷ κόσμῳ,—*in the world*. But this reading is neither necessary nor well supported.

13 *Is it becoming.*] According to the opinion and custom of your country.

14. *Even nature itself.*] Nature intimates its will, says Bishop Pearce, because women have naturally longer hair than men. But the word may be used with latitude: it may be taken in its common or political sense. Is not long hair among men generally regarded as a mark of delicacy and pride? See φύσις, used with like latitude, and opposed to ἀπειρία, Aristot. Poet. § 20.

16. To the contentious he speaks with authority; to others with deference: *v.* 13. c. x. 15.

17. *But I praise you not.*] He had praised them, *v.* 2. Here he censures their practice with his accustomed delicacy.

CHAP. XI. come not together for the better, but for the worse.

18 For first, when ye come together in the church, I hear that there are divisions among you: and I partly be-
19 lieve it. For there must be heresies also among you; that those who are approved may be made manifest
20 among you. When therefore ye come together into one
21 place, it is not to eat the Lord's supper. For when ye eat, every one taketh before *others* his own supper: and
22 one is hungry, and another is drunken. What? have ye not houses to eat and drink *in?* or despise ye the church of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on which he was delivered up, took bread; and gave
24 thanks, and brake *it*; and said; "This is my body, which "is [broken] for you: do this in remembrance of me."

18. *Come not together.*] In your religious assemblies.

In the church.] Here, and *v.* 22, the word may mean *congregation;* which met in some convenient place, *v.* 22, but not always in one fixed place. Acts i. 15. ii. 1.

Divisions.] Separate parties, eating and drinking by themselves, contrary to the nature and intention of the Lord's Supper.

Partly.] This is delicate. He is unwilling to believe every circumstance reported to their prejudice.

19. I assert my belief that separate parties subsist among you. For such is the condition of human nature, that there must be among you, almost unavoidably, false doctrines, advanced by men against conviction, for secular views, and for the attachment of parties to themselves: to try the good, and to show that they will continue firm in the faith.

20. *To eat the Lord's supper.*] As it ought to be eaten.

21. *Taketh before others,*] Without waiting for other members of the Corinthian church: thus counteracting one design of the rite; which is partly instituted to show that Christians form one society. c. x. 17.

And one is hungry, &c.] And the poor man scarcely satisfies his hunger, while the rich indulges excess. The word μεθύει does not necessarily import drunkenness. See on John ii. 10.

See Xen. Mem. l. iii. c. xiv, quoted by Raphelius, Wetstein, and Dr. John Taylor on the Lord's Supper; whence it appears that entertainments were customary among the Greeks, at which some brought plentiful and some scanty provisions.

22. *That have not.*] Sc. houses for plentiful fare.

24. *Broken.*] The authorities for ϑρυπτόμενον and δεδομένον are but slight

CHAP. XI. In like manner *he took* the cup also, when he had supped, saying; "This cup is the new covenant "through my blood: do this, as often as ye shall drink
26 "*it*, in remembrance of me." For as often as ye eat this bread, and drink this cup, ye show forth the Lord's
27 death, till he come. Wherefore whosoever shall eat the bread, or drink the cup, of the Lord unworthily, will be guilty of *profaning* the body and the blood of
28 the Lord. But let a man try himself; and then let him
29 eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not distinguishing the Lord's
30 body. For this cause many *are* weak and sickly among
31 you, and a considerable number sleep. But if we would judge *so as to distinguish* between ourselves, we

nor do those for omitting κλώμενον appear sufficient. Christ's hands and feet were pierced; and his joints were unnaturally stretched.

25. *Through my blood.*] Confirmed by the shedding of my blood.

26. *For as often as* &c.] These are important words, as they show the perpetuity of the rite.

The connection is; For to eat and drink in remembrance of Christ, to show forth his death by apt signs and representations, is the end of the institution; and not eating and drinking to satiety, as at ordinary feasts.

27. *Unworthily.*] The Corinthians perverted the ends of the institution by forming separate companies; and by being guilty of excess, or, at least, by approaching too near it, considering that the ordinance which they met to observe was a religious one.

Will be guilty &c.] Will be liable to the punishment due to grossly misusing the sign, or symbol, of the Lord's body and blood.

28. *Try himself.*] By the nature and end of the institution, as by a test or touchstone. See 1 Pet. i. 7: and Bishop Pearce on c. ix. 27.

And then.] That is, afterward.

Judgement.] Temporal judgement. See *v.* 30, 31, 32. Rom. xii. 2. 1 Pet. iv. 17.

Not distinguishing &c.] Not distinguishing the sign, symbol, or representation, of the Lord's body from an ordinary meal.

Whoever duly considers this verse, and *v.* 21, 22, 25, 26, 27, will infer that the Corinthian congregation at large partook of the cup at the celebration of the Lord's Supper.

30. These judicial inflictions of speedy temporal punishment were peculiar to the Apostolical age: they were unerringly proportioned to the guilt incurred; and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the Apostles. See Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8. xiii. 2. 1 Tim. i. 20. Rev. ii. 22.

31. *But if we would judge* &c.] If we would make a due distinction in

CHAP. XI.

should not be judged. But when we are judged by the Lord, we are chastened, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to
34 eat *the Lord's Supper*, wait for one another. If any man hunger, let him eat at home; that ye come not together to judgement. But the rest I will set in order when I come.

CHAP. XII.

1 NOW concerning spiritual *things*, brethren, I would
2 not have you ignorant. Ye know that ye were gentiles,
3 carried away to dumb idols, as ye were led. Wherefore I declare unto you that no man, speaking by the Spirit of God, saith, "Jesus *is* accursed;" and *that* no man can say, "Jesus *is* the Lord," but by the Holy
4 Spirit. Now there are differences of gifts; but *it is* the
5 same Spirit. And there are differences of ministries;
6 but *it is* the same Lord. And there are differences of works; but *it is* the same God, who worketh all things

our behaviour, when we partake of the Lord's Supper and of common meals, &c.

32. Therefore the judgement incurred *v.* 29 is temporal chastisement from the Lord, to prevent eternal condemnation.

33, 34. Here we learn that the abuses which the Apostle strove to correct were breach of Christian unity, and a degree of intemperance unsuitable to a religious feast.

1. *Spiritual things.*] See c. xiv. 1, and the old English bibles. Spiritual persons. Locke. Misc. Sacra, i. 163. Bishop Pearce.

2. *Dumb idols.*] Unable to inspire you with the gift of prophesying and of tongues.

As ye were led.] As ye happened to be led by your teachers, and by the power of example.

3. *Saith, Jesus is accursed.*] Which was the language of the unbelieving Jews, because he was crucified. See Gal. iii. 13.

Can say.] Constantly, publicly, and sincerely. If any pretended convert acknowledged Jesus to be Lord of all, which implies his Messiahship, the Discerner of Spirits would detect him. See *v.* 10. Compare 1 John iv. 2, 3.

4. *Of gifts.*] See Rom. xii. 6. The word implies free bounty in the Giver.

5. *Of ministries.*] Offices in the church.

6. *Works.*] Or acts of power, which the Spirit enabled men to perform.

CHAP. XII. among all. But the manifestation of the Spirit is given to every man for *that which is* profitable. For to one
8 is given by the Spirit the word of wisdom; and to an-
other the word of knowledge, according to the same
9 Spirit; and to another faith, through the same Spirit;
and to another the gifts of healing, through the same
10 Spirit; and to another the working of miracles; and to
another prophecy; and to another the discerning of
spirits; and to another *different* kinds of languages; and
11 to another the interpretation of languages. But that
one and the same Spirit worketh all these things,
dividing to every man severally as he pleaseth.
12 For as the body is one, and hath many members,
and all the members of that [one] body, though many,
13 are one body; so *is* Christ also. For through one

8. *The word of wisdom.*] Perhaps, a perfect comprehension of the Christian plan; how it was connected with former dispensations; and how it was predicted and foreshadowed in the Old Testament.

The word of knowledge.] Perhaps, knowledge of those Christian doctrines which were most opposite to Jewish prejudices: such as the admission of the gentiles into the gospel-covenant; the abolition of circumcision, of the distinction of meats, and of the whole Jewish ritual. Compare c. viii. 1, 7, 10, 11. xiii. 2. xiv. 6. 2 Cor. vi. 6.

9. *Faith.*] Assurance and confidence in delivering the doctrines of the gospel; a spiritual gift belonging to teachers, *v.* 28. Locke. Faith so as to remove mountains: c. xiii. 2. Bishop Pearce. But in this sense *faith* would not differ from *the working of miracles*, in *v.* 10.

The gifts of healing.] The first Christians anointed the sick with oil, and miraculously restored them. Mark vi. 13. James v. 14, 15, 16.

10. *Miracles.*] Of various other kinds. To the exercise of this and of the foregoing gift the early converts seem to have been impelled by an inward operation of the Spirit.

Prophecy.] As explained, c. xiv. 3, 24, 29, 30.

Discerning of spirits.] Distinguishing such as were divinely inspired from pretenders to inspiration. See Hebr. iv. 12.

The interpretation of languages.] When used in Christian assemblies. This was sometimes a distinct gift; that different persons might receive different spiritual endowments: *v.* 4. 11: and sometimes it was joined with the gift of tongues: c. xiv. 5, 13.

The end of using unknown tongues in Christian assemblies was the instruction of foreign converts who were present; and the end of the interpreting them was the instruction of natives, who of course formed the mass of the assembly.

12. *Christ.*] With respect to his mystical body, the church.

13. The apostle carefully inculcates that Christians form one society; and therefore that union should prevail among them.

CHAP. XII. Spirit we have been all baptized into one body, whether Jews or gentiles, whether slaves or free; and we have
14 been all made to drink into one Spirit. For the body
15 also is not one member, but many. If the foot shall say, "Because I am not the hand, I am not of the
16 "body;" is it therefore not of the body? And if the ear shall say, "Because I am not the eye, I am not of
17 "the body;" is it therefore not of the body? If the whole body *were* an eye, where *would be* the hearing? if the whole *were* hearing, where *would be* the smelling?
18 But now God hath disposed every one of the members
19 in the body, as it hath pleased him. And if all *the parts*
20 were one member, where *would be* the body? But now
21 *there are* many members, yet *only* one body. The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you."
22 Nay, much more, those members of the body, which
23 seem to be *the* weaker, are necessary: and *as to* those *members* of the body which we think to be the more dishonourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant
24 comeliness: whereas our comely *parts* have no need: but God hath tempered the body together, having
25 given more abundant honour to the meaner part; that there should be no division in the body; but *that* the members should have the same care for one another.
26 And *thus* if one member suffer, all the members suffer

Have been all made to drink.] Have partaken of one Spirit since our baptism.

14. I say one Spirit variously displaying itself. For &c.

22. *Nay, much more.*] Nay, far otherwise. But some join the words to ἀναγκαῖα. "Are much more necessary to life than the limbs, or eye, or ear, or smelling."

23. *The more dishonourable.*] As the ducts which carry off the aliments.

More abundant honour.] By clothing them.

More abundant comeliness.] Of adventitious ornaments.

24. *Having given* &c.] Having so disposed the body that we give &c. In the East, the face and the hands were uncovered; and the leg and foot, except by the sandal.

CHAP. XII. with it; or if one member be honoured, all the members rejoice with it. But ye are the body of Christ,
28 and *his* members in part. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, *different* kinds of languages. *Are*
29 all apostles? *are* all prophets? *are* all teachers? *are* all
30 *workers of* miracles? Have all the gifts of healing? do
31 all speak in *different* languages? do all interpret? But
CHAP. XIII. zealously desire the best gifts. And yet I show unto you by far the most excellent way.
1 If I speak in the languages of men and of angels, but have not love, I become *like* sounding brass, or *like* a
2 noisy cymbal. And if I have *the gift of* prophecy, and

27. *In part.*] That is, some of his members: other Christians being his members as well as yourselves. See c. xiii. 12: and Bishop Pearce. Or, severally, in your respective stations.

28. *Teachers.*] Perhaps prophets often instructed, but sometimes predicted; and teachers delivered instructions only.

Miracles.] We have here repeated instances of the abstract for the concrete.

In *v.* 9, 10, *miracles* are placed after *gifts of healing*; but here, and *v.* 29, 30, *miracles* stand first; and here the enumeration appears to be orderly, and therefore priority is justly assigned to the more extensive gift.

Helps.] Those who accompanied the Apostles, and administered baptism and the Lord's Supper, or superintended charities, or prayed with the sick.

Governments.] Perhaps, those who presided in Christian assemblies, and regulated them. See Rom. xii. 8. 1 Thess. v. 12. 1 Tim. v. 17. Hebr. xiii. 7, 17.

Different kinds of languages.] These seem to be placed last, because the Corinthians unduly rated this gift. C. xiii. 1. xiv. 2.

31. *Zealously desire.*] See c. xiv. 1, 39.

1. *And of angels.*] Were it possible for men to convey their sentiments to each other, as angels do.

Love.] Universal benevolence. The word is rendered *love* in Tindall's New Testament, in the bibles of 1549 and 1568, and in the Genevan version. See also Rom. xiii. 10. Gal. v. 22. 1 Thess. i. 3: and Bishop Pearce.

We learn the sense of the word *charity* in the time of Henry VIII, from Sir Thomas More's dialogues, b. iii. c. 8. "Charity is a good, virtuous, and well-ordered love." He therefore censures Tindall for not retaining it.

Sounding brass.] Whether a rude or formed mass; provided it gave an unvaried and uncertain sound.

Cymbal.] A brazen instrument of large dimensions, consisting of two

CHAP. XIII. understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not
3 love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and
4 have not love, it profiteth me nothing. Love is long-
5 suffering, *and* is kind: love envieth not; love is not vain, is not puffed up, doth not behave itself unbecomingly, seeketh not its own, is not highly provoked,
6 deviseth not evil, rejoiceth not in iniquity, but rejoiceth

parts shaped like hollow hemispheres; which were struck against each other. Le Clerc on Hammond.

2. *Understand all mysteries.*] Such as the call of the gentiles; and the glorious change of their bodies who shall be alive at the last day. 1 Cor. xv. 51. Eph. iii. 3.

3. *Bestow* &c. Here charity, in the present acceptation of the word, is opposed to universal love.

To be burned.] In testimony to the Christian faith.

4. *Is long-suffering.*] With respect to provocations and injuries; without being stirred up to passion and revenge. This is lenity to our fellow creatures.

Is kind.] Benign, gentle. The term is opposed to severity, Rom. xi. 22; and explained by philanthropy, Titus iii. 4. See also Luke vi. 35. Eph. iv. 32.

Is not vain.] The word may denote a light mind, in the sense of inconstancy: but a signification of it more suitable to the place is levity of mind, in the sense of vanity, emptiness, and a weak elation from slight accomplishments or external ornaments; and a consequent neglect of others.

Is not puffed up.] On account of learning, eloquence, wealth, power, or splendid spiritual gifts; distinctions which lead to contemptuous and injurious treatment of others.

5. *Unbecomingly.*] Is not guilty of disorderly behaviour to others, so as to offend their sense of decorum by actions or words. Ἀσχημονεῖ, ὅτω καθήμενος. Inhoneste compositus es et indecenter. Plut. H. Stephani Lex.

Seeketh not its own.] But regardeth the advantage, the peace, the conscience of others. Bishop Pearce refers to c. x. 24, 33.

Is not highly provoked.] Though angry on a just occasion, is never outrageously angry. Bishop Pearce.

Deviseth not evil.] To others, by way of retaliation. Or, imputeth not evil, bringeth it not to account in order to revenge it: οὐ μνησικακεῖ. Wetstein.

6. Rejoiceth not when men, like the incestuous person, debase their own character, and that of religion, by acts of wickedness; but rejoiceth together with true Christians, those who walk in the truth. See Bishop Pearce. Or, rejoiceth with others, when truth, or righteousness, flourisheth.

CHAP. XIII.

together with the truth; covereth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* languages, they shall cease; whether *there be* knowledge, it shall
9 be done away. For we know in part, and we pro-
10 phesy in part: but when that which is perfect cometh,
11 then that which is in part will be done away. When I was a child, I spake as a child, I thought as a child, I reasoned as a child: but when I became a man, I did
12 away childish things. For now we see *as* through a *dim* glass, darkly; but then *we shall see* face to face: now I know in part; but then I shall clearly know, as
13 I also am clearly known. And now remaineth faith, hope, love, these three; but the greatest of these *is* love.

7. *Covereth all things.*] Hides, conceals, the faults and infirmities of others. 1 Pet. iv. 8.

Believeth all things.] It candidly supposes probity and veracity in others; believes what tends to alleviate their faults; and assigns the best motives to their actions.

Hopeth all things.] As to their improvement in goodness, or the reformation of their vicious lives.

Endureth all things.] Endureth reproaches and wrongs with patience and resignation. The word πάντα in this *v.* must be restrained to reasonable cases.

In this description of love Paul obliquely censures the emulations and contests of the Corinthians, both with respect to their factious leaders and their spiritual endowments.

10. *That which is perfect.*] The full growth and perfection of our nature in heaven.

12. For in this life we may well be compared to children. For now &c.

Through a dim glass.] Through an imperfectly transparent body of horn, or talc, or ill-prepared glass. During the inferior state of arts, some pellucid bodies obscured objects. See L. Bos, Wetstein, and Bishop Pearce.

Darkly.] See in Wetstein ἐν αἰνίγματι opposed to σαφῶς and ἐναργῶς. With an obscure representation of objects.

13. *Remaineth.*] In opposition to the things which were to cease and to be done away: *v.* 8, 10. These remain, not only as long as the church remains on earth, but will be exercised in heaven.

The greatest.] The most praiseworthy and difficult to be exercised. See μείζων used superlatively, Matth. xiii. 32.

CHAP. XIV.

1 Follow after love; and zealously desire spiritual
2 *gifts*; but rather that ye may prophesy. For he who speaketh in a *different* language, speaketh not to men, but to God: for none understandeth *him*; however, in
3 *his* spirit he speaketh mysteries: but he who prophesieth, speaketh to men edification, and exhortation, and con-
4 solation. He who speaketh in a *different* language, edifieth himself; but he who prophesieth, edifieth the
5 church. Now I would that ye all spake in *different* languages, but rather that ye prophesied: for greater *is* he who prophesieth, than he who speaketh with tongues; unless he interpret, that the church may receive edification.

6 And now, brethren, if I come to you speaking in *different* languages, what shall I profit you, unless I shall speak to you either by a revelation, or by knowledge,
7 or by prophesying, or by doctrine? In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be
8 known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to
9 battle? So likewise unless ye utter by the tongue words which can be understood, how shall it be known

2. *Understandeth.*] For this sense of ἀκούει, see Kypke. Obs. Sacr.

In his spirit.] But it may be that, in his own mind, as he understands himself, he speaks some of the great doctrines of the gospel. See *v.* 14.

3. *Consolation.*] This was peculiarly seasonable in times of persecution.

On this sense of the word *prophet* see Bishop Pearce's curious note on Acts xv. 32.

5. *Interpret.*] This might be done by the same person. See *v.* 13.

6. *Revelation.*] See *v.* 26, 30. It seems to mean a doctrine revealed to some member of a Christian congregation by the immediate suggestion of the Spirit.

Knowledge.] See on c. xii. 8.

Or by prophesying, or by doctrine.] It has been conjectured, in the note on c. xii. 28, that prophesying might take the form of psalms and hymns; agreeably to the sense of the word in some parts of the Old Testament. 1 Sam. x. 5. And then *doctrines* may signify an inspired discourse on matters relating to faith or practice.

CHAP. XIV. what is spoken? for ye will speak to the air. There
10 are I know not how many kinds of languages in the
world; and none of them *is* without signification.
11 If therefore I know not the meaning of the language, I
shall be a barbarian to him who speaketh, and he who
12 speaketh *will* be a barbarian to me. So likewise, since
ye are zealous of spiritual gifts, seek that ye may
13 abound *in them* to the edification of the church. Where-
fore, let him who speaketh in an *unknown* language
14 pray that he may interpret. For if I pray in an *un-
known* language, my spirit prayeth, but my meaning
15 is unprofitable. What is it then? I will pray with *my*
spirit, and I will pray with meaning also: I will sing
with *my* spirit, and I will sing with meaning also.
16 Otherwise, when thou shalt bless *God* with *thy* spirit,
how shall he that filleth the place of the unlearned say
Amen at thy thanksgiving, since he knoweth not what
17 thou sayest? For thou indeed givest thanks well; but
18 the other is not edified. I give thanks to [my] God,
19 speaking in *different* languages more than ye all: yet I
would rather speak in the church five words with mean-
ing, that *by my voice* I might instruct others also, than
ten thousand words in an *unknown* language.
20 Brethren, be not children in understanding: how-
ever, in wickedness be infants, but in understanding be
21 perfect men. It is written in the law; "With *men* of
"other languages, and with other lips, I will speak to

10. There is a certain number of languages, be it what it may, ascertain it as you will.

11. *To me.*] Some omit ἐν. But it may be used for εἰς, as Rom. i. 23, 25. 1 Cor. vii. 15.

12. But this is what every one would avoid. So likewise &c.

13. Let him pray to God for ability to interpret what he says, in a language understood by the great body of the congregation. See *v.* 5, 26, 27, 28; and the note on c. xii. 10.

18. *I give thanks to my God.*] In Christian assemblies. Thus here, and in the two preceding verses, εὐχαριστῶ is used for giving thanks in the public service of the church. Bishop Pearce.

20. To speak in unknown languages, is to be children in understanding.

CHAP. XIV. "this people; yet neither then will they hearken to me, "saith the Lord." Wherefore *different* languages are
22 for a sign, not to those who believe, but to unbelievers; but prophesying *is for a sign*, not to unbelievers, but to
23 those who believe. If therefore the whole church come together into one place, and all speak in *unknown* languages, and those that are unlearned or unbelievers
24 come in, will they not say that ye are mad? But if all prophesy, and an unbeliever or *one* unlearned come in,
25 he is convicted by all, he is searched out by all: the secrets of his heart are made manifest; and then he will fall down on *his* face and worship God, declaring that God is in you of a truth.
26 How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he an *unknown* language, hath he a revelation, hath he an interpretation? Let all things be done to edifying.
27 Now if any man speak in an *unknown* language, *let it be* by two, or at the most *by* three, and that in succession;
28 and let one interpret: but if there be no interpreter, let such keep silence in the church; and let him speak to
29 himself, and to God. And let two or three prophets
30 speak; and let the others discern. But if *any thing* be revealed to another who sitteth by, let the first keep
31 silence. For ye may all prophesy one by one; that all
32 may learn, and all may be exhorted. Now the spirits

23. *Or unbelievers.*] Who know that the Greek language only is understood by so many among you.

25. Hence we learn that the prophets, like our Lord, sometimes spoke to the thoughts of their hearers. See Hebr. iv. 12.

26. The interrogations introduced into this verse have the authorities of Grotius, Calmet, Bishop Pearce, Markland, and Wakefield. Observe that many read ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει.

27. Here, and *v.* 29, the Apostle means at one Christian meeting.

29. *Two or three.*] In succession.

Discern.] Whether what is spoken be doctrine suggested by the Spirit. See c. xii. 10.

32. Whereas the false prophets of the heathens counterfeited violent and irresistible transports.

CHAP. XIV

of the prophets are subject to the prophets; (for God is not *the author* of disorder, but of peace;) as in all churches of the saints.

34 Let your women keep silence in the churches: for they are not permitted to speak; but *are commanded* 35 to be under obedience, as the law also saith. And if they desire to learn any thing, let them ask their husbands at home: for it is unbecoming that women should speak in the church.

36 What? did the word of God come forth from You? 37 or hath it reached to You only? If any man seem to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of 38 the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, zealously desire to prophesy; and yet forbid not to speak in *different* 40 languages. But let all things be done decently and in order.

CHAP. XV.

1 NOW I declare to you, brethren, the gospel which I preached to you, which ye have received also, and in 2 which ye stand; by which ye are saved also, if ye keep in memory what doctrine I preached to you: unless ye 3 have believed in vain. For I delivered to you among the chief things, what I received also, that Christ died

34. *But are commanded.*] See 1 Tim. iv. 3, and Bishop Pearce.
The law.] Gen. iii. 16.

32, 33, 34. Some point thus:—prophets: for God—peace. As in all the churches of the saints, let your women &c. See c. xi. 16. and here, *v.* 36.

36. *To you only.*] That ye thus differ from other churches. Bishop Pearce.

38. But if any one allege ignorance of my divine commission, let him reap the consequence of persisting in this pretended ignorance. See Rev. xxii. 11. This authoritative language is addressed to his opponents.

2. *Are saved.*] Will be finally saved.
In vain.] By forgetting my doctrines and precepts.

3. *According to the scriptures.*] Isai. liii. 5 &c. Dan. ix. 26.

CHAP. XV. for our sins, according to the scriptures; and that he was buried, and that he rose the third day, according 5 to the scriptures; and that he was seen by Peter, then by the Twelve. After that, he was seen by above five 6 hundred brethren at once; of whom the greater part 7 remain until now, but some are fallen asleep. After that, he was seen by James; then by all the apostles. 8 And, last of all, he was seen by me also, as by one 9 born out of due time. For I am the least of the apostles, that am not worthy to be called an apostle, 10 because I persecuted the church of God. But by the favour of God I am what I am: and his favour which *was bestowed* on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the 11 favour of God which *was* with me. Whether therefore *it be* I or they, so we preach, and so ye have believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of 13 the dead? But if there be no resurrection of the dead, then

4. *According to the scriptures.*] Isai. liii. 9—12. Ps. ii. 7. xvi. 10. Jonah i. 17. and, implicitly, all the prophecies which foretel a triumphant Messiah. But some suppose that here, as 2 Pet. iii. 16, the scriptures of the New Testament may be meant.

5. *By Peter.*] Luke xxiv. 34.

The Twelve.] The greater customary number is put for a part. So John xx. 24. The appearance referred to is related Mark xvi. 14. John xx. 19.

6. *Above five hundred.*] On a mountain in Galilee. Matth. xxviii. 16, 17.

7. *James.*] This is not elsewhere recorded.

All the apostles.] John xx. 26.

8. *By me also.*] Acts ix. 5.

One born out of due time.] As an abortive child, diminutive and feeble.

10. *The favour of God which was with me.*] The favour of God which directed and strengthened me, and bestowed on me such eminent spiritual gifts. Rom. i. 5. xii. 3, 6. xv. 15. 1 Cor. i. 4. iii. 10.

11. *I or they.*] I, or the other apostles, who preach, in this manner we all preach.

12. *That there is no resurrection of the dead.*] That the resurrection of the dead is an impossibility.

13. But if so, then Christ hath not risen from the dead.

CHAP. XV. Christ is not risen. And if Christ be not risen, then our preaching *is* vain, and your faith also *is* vain. Yea, we
15 are found false witnesses also concerning God; because we have testified of God that he raised up Christ,
16 whom he raised not up, if the dead rise not. For if the
17 dead rise not, then Christ is not risen. And if Christ be not risen, your faith *is* vain; ye are still in your sins.
18 Then those also that are fallen asleep in Christ, have
19 perished. If in this life only we have hope in Christ, we are of all men most miserable.
20 But now Christ is risen from the dead, *he is* the first-
21 fruits of those who sleep. For since by man *came* death,
22 by man also *cometh* the resurrection of the dead. For as through Adam all die, so likewise through Christ all
23 will be made alive. But every one in his own order: Christ the first-fruits; afterward those that are Christ's
24 at his appearance. (Then *will be* the end, when *Christ* shall have delivered up the kingdom to God, even the Father; when he shall have done away all rule, and all
25 authority, and power: for he must reign, till he have

14. Whence it would follow, that our preaching &c.

15. *Concerning God.*] See this sense of κατὰ with a genitive case in H. Steph. Lex. One of his instances is, ζῶον λέγεται κατὰ ἀνθρώπου. Animal praedicatur de homine.

16, 17. For, to repeat my arguments used *v.* 13, 14, and thus to inculcate it, if, &c. See a like repetition, Gal. i. 8, 9, v. 2, 3.

18. Observe too another consequence.

In Christ.] In the profession of Christianity.

19. *Hope in Christ.*] And not that we shall be raised at the last day, then, in our present persecuted state, denying ourselves and denied by others, we are &c.

Some explain *we* of the apostles, and preachers of the gospel, in those times of opposition and distress.

20. *The first-fruits.*] See Lev. xxiii. 10. As the offering of the first-fruits derived a blessing on the rest, so Christ's resurrection secures the future harvest of the dead.

24. *When Christ shall have delivered up the kingdom.*] His œconomical or mediatorial kingdom; his kingly power exercised in the government of his church.

All rule and all authority and power. All his enemies; wicked men and wicked spirits, sin and death.

CHAP. XV. put all enemies under his feet. The last enemy who
27 will be done away, *is* death. For "he hath subjected
" all things under his feet." But when it is said, "All
" things are subjected," *it is* manifest that He is ex-
28 cepted who subjected all things to him. And when all
things shall be subjected to him, then the Son himself
also will be subjected to Him who subjected all things
29 to him, that God may be all among all.) Otherwise,
what shall They do that are baptized in the place of
those that are dead, if the dead rise not at all? why
30 then are they baptized in their place? And why stand
31 we also in danger every hour? I protest by my glorying
on your account which I have in Christ Jesus our Lord,
32 I die daily. If, *to speak* according to the manner of

27. *For he.*] That is the Father. See Ps. cx. 1.

28. *All among all.*] Omnipotent and all-governing. Bishop Pearce. The disciples of Christ will then have immediate access to the Father, will immediately serve him, and be immediately governed by him.

That are baptized in the place of the dead.] Le Clerc, on Hammond, says: "To me their interpretation seems most probable, who suppose ὑπὲρ equivalent to ἀντὶ, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see Christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the Christian church."

30. And why do I, or we apostles and propagators of Christianity, stand in danger of death every hour?

31. *I protest* &c.] The form of expression in the Greek implies an oath. Dr. Wall, in his critical notes, rightly explains ὑμέτεραν by *which I have on your account.*

In Christ Jesus our Lord.] As his Apostle, and the propagator of his gospel.

If we read ἡμέτεραν, the sense is: I protest, or swear, by our glorying in God, and in the hope of immortality, Rom. v. 2, which I have through Christ, or, as a Christian. For the change of number, see 2 Cor. vii. 12, 14. x. 2, 8. xi. 6, 12. Gal. i. 9. Eph. vi. 22. Phil. iii. 17.

I die daily.] I am daily exposed to a violent death by the hands of persecutors.

32. If, to borrow an image from human affairs, Gal. iii. 15, I have contended with men as fierce as beasts at Ephesus, and thus, as it were, have been condemned to fight with wild beasts, &c. See c. iv. 9. Ignatius is quoted by Bishop Pearce as saying, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ.

A different punctuation of this verse has been also proposed.—"What doth it profit me? If the dead rise not, let us &c."

CHAP. XV. men, I have fought with wild beasts at Ephesus, what doth it profit me if the dead rise not? *Then* let us eat
33 and drink, for to-morrow we die. Be not deceived:
34 "Evil conversations corrupt good manners." Awake truly, and sin not: for some have not the knowledge of God: I speak *this* to your shame.
35 But some man will say; "How are the dead raised
36 "up? and with what body do they come?" *Thou* inconsiderate *man*, that which thou sowest is not made alive,
37 unless it die. And *as to* that which thou sowest, thou sowest not the body which will be, but bare grain;
38 perhaps of wheat, or of some other *grain*. But God giveth it a body, as it hath pleased him; and to every
39 seed its own body. All flesh *is* not the same flesh: but *there is* one flesh of men, and another flesh of beasts,
40 and another of fishes, and another of birds. *There are* also heavenly bodies, and earthly bodies; but the glory of the heavenly *is* one, and *the glory* of the earthly
41 *is* another. There is one glory of the sun, and another glory of the moon, and another glory of the stars:
42 (for *one* star differeth from *another* star in glory:) so *is* the resurrection of the dead also. *The body* is sown in
43 corruption, it is raised in incorruption: it is sown in
44 dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown an animal body, it is raised a spiritual body. There is an animal body, and
45 there is a spiritual body. And so it is written; The first "man," Adam, "became a living animal:" *but*
46 the last Adam *is* a life-giving spirit. However, that

33. But be not deceived by such positions: and avoid those who advance them. Evil &c. In this iambic from Menander, Paul obliquely censures his opponents.

34. Awake from the lethargy of sin in a proper and lasting manner. Δικαίως signifies ἀληθῶς, ritè, debitè.

38. *As it hath pleased him.*] When he appointed the laws of creation.

42. *Of the dead.*] Of good men.

45. *A living animal.*] נפש חיה Gen. ii. 7. This way of rendering preserves the reference which ψυχὴ has to ψυχικὸς v. 44, 46.

CHAP. XV.

was not first which is spiritual, but that which is animal; and afterward *came* that which is spiritual. The first
47 man *was* from the ground, earthy: the second man
48 *will be* [the Lord] from heaven. As *was* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such will they also be that are heavenly.
49 And as we have borne the image of the earthy, we shall bear the image of the heavenly also.
50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption in-
51 herit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a
52 moment, in the twinkling of an eye, at the last trumpet: for the trump will sound, and the dead will be
53 raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this
54 mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the words which are written; "Death is swallowed up
55 "in victory." "O Death, where *is* thy sting? O grave,
56 "where *is* thy victory?" Now the sting of death *is* sin;
57 and the strength of sin *is* the law. But thanks *be* to God, who giveth us the victory through our Lord Jesus
58 Christ. Wherefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.

51. *A mystery.*] A doctrine of Christianity hitherto unknown.

We shall all be changed.] By *we* he means the whole body of Christians who shall be alive at the last day. So Deut. xxvi. 6, &c. *we* is used for the Jewish people in all ages.

52. *For the trumpet will sound.*] So καὶ ἐπὶ ἐσάλπιγξε is used without a nominative case, Xen. Anab. p. 16. ed. 4to. Hutchinson.

58. *In the Lord.*] Through the Lord. Or, as Christians.

CHAP. XVI.

1 NOW concerning the collection for the saints, as I have appointed to the churches of Galatia, so do Ye
2 likewise. Upon the first *day* of the week let every one of you lay *somewhat* by him, treasuring up according as he prospereth; that there be no collections when
3 I come. And when I come, whomsoever ye shall approve, them I will send with letters to take your
4 gift to Jerusalem. But if it be worthy of My going
5 also, they shall go with me. Now I will come to you, when I shall pass through Macedonia: (for I
6 *mean to* pass through Macedonia:) and perhaps I shall remain, yea, and winter with you, that ye may con-
7 duct me on my way whithersoever I go. For I do not desire to see you, at this time, on the way *only*; but I hope to remain a while with you, if the Lord permit.
8 9 But I shall remain at Ephesus until Pentecost. For a great and laborious door is opened to me; and *I have* many adversaries.
10 Now if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I

1. *The saints.*] The Christians at Jerusalem. Rom. xv. 26. Paul was very earnest about this collection; as he thought it a way of reconciling the Jewish converts to those from among the gentiles.

2. *Upon the first day of the week.*] Pliny says that, in his province of Bithynia, the Christians were wont stato die ante lucem convenire: an allusion to the Lord's day.

By him.] With himself, or, at home: first treasuring up in his own house, in proportion as he prosperously possesseth, and afterward delivering the whole to such deacons as may be appointed before I come.

It might be required that this appropriation should be statedly made on the Lord's day, because the mind was disposed to benevolence by the worship of God.

3. It is right to place the comma at δοκιμάσητε, as the opposition is between sending others with letters and going himself.

4. Paul affords them a motive to munificence with great address.

9. *And laborious.*] So some critics on Pol. Syn. and Bishop Pearce. Dr. Symonds, p. 66, proposes, "a wide door for my employment:" Mr. Wakefield, "a great door of employment."

10. *Without fear.*] Of factious opposition.

CHAP. XVI.

also *do*. Let no man therefore despise him: but conduct him on his way in peace, that he may come to me:
12 for I expect him with the brethren. And concerning our brother Apollos, I greatly entreated him to come unto you with the brethren: yet he was by no means willing to come now; but he will come when he shall have a convenient time.
13 Watch, stand firmly in the faith, show yourselves
14 men, be strong. Let all things among you be done with love.
15 Now I entreat you, brethren, *whereas* ye know that the household of Stephanas is the first-fruits of Achaïa, and that they have addicted themselves to the service of
16 the saints, that Ye also submit yourselves to such, and to every one that helpeth with *us* and laboureth.
17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for what remained to be done on your
18 part, they have supplied. For they have refreshed my spirit and yours: wherefore acknowledge those that are such.
19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord; and the
20 church *also* that *assembleth* in their house. All the

11. *Despise him.*] On account of his youth. 1 Tim. iv. 12.

With the brethren.] Those, perhaps, by whom this epistle was sent. Or, together with some other Christian brethren who now accompany him on his journey. Or, "I and the brethren expect him." For which last sense see Estius, Bishop Pearce, and Wakefield.

Bishop Pearce renders, "that he may come safely to me;" placing a comma at the second αὐτόν.

12. *Apollos.*] If Paul had been an impostor, he would have been jealous of an eloquent man, and of one in high estimation at Corinth: and therefore, consistently with secular views, he could not have greatly desired Apollos that he would go to that city.

17. *What remained to be done.*] Services which you, if present, would have performed: my want of you: your absence. See Col. i. 24.

18. *And yours.*] And therefore yours. He means that his refreshment was theirs. 2 Cor. ii. 3. Bishop Pearce.

CHAP. XVI. brethren salute you. Salute one another with an holy kiss.

21 22 The salutation by the hand of *me* Paul. If any man love not the Lord [Jesus Christ,] let him be
23 accursed. Our Lord cometh. The favour of our
24 Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

22. He has his opponents in view.

24. *My love be with you all.*] And may none of you be visited with the rod of my apostolical authority. c. iv. 21, v. 22.

In Christ Jesus.] As his common disciples.

THE

SECOND EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAP.

I.

1 PAUL, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, to the church of God which is at Corinth, and to all the saints that are in all
2 Achaia: favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all com-
4 fort; who comforteth us in all our affliction, that we may be able to comfort those that are in any affliction, by the comfort with which we ourselves are comforted
5 of God. For as the sufferings of Christ abound in
6 us, so our comfort also aboundeth by Christ. But

"Paul having written his first epistle to the Corinthians to try what power he had still with that church, in which there was a great faction against him, which he was attempting to break, was in pain till he found what success it had. But when he had by Titus received an account of their repentance upon his former letter, of their submission to his orders, and of their good disposition of mind toward him, he takes courage, speaks of himself more freely, and justifies himself more boldly. And as to his opposers, he deals more roundly and sharply with them than he had done in his former epistle.

"The main business of both epistles is, to take off the people from their new Leaders, and wholly to put an end to the faction and disorder which they had caused in the Church of Corinth." See Locke's Synopsis.

1. *Brother.*] In the common faith.

4. *Comforteth us.*] Part of Paul's comfort arose from the good effect which his former epistle had on the minds of his Corinthian converts.

5. *The sufferings of Christ.*] Such sufferings as Christ underwent. Or, suffer ngs for the cause of Christ.

CHAP. I. whether we be afflicted, *it is* for your comfort and salvation; or whether we be comforted, *it is* for your comfort, which worketh in the patient enduring of the 7 same sufferings which we also suffer. And our hope concerning you *is* steadfast; since we know that as ye are partakers of the sufferings, so are ye of the comfort 8 also. For, brethren, we would not have you ignorant of our affliction which befel us in Asia; that we were exceedingly pressed above *our* strength, so that we 9 despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, 10 but in that God who raiseth the dead: who delivered us from so great a death, and doth deliver *us*; in whom 11 we hope that still also he will deliver *us*; you likewise helping together with others by prayer for us; that, because of the benefit *bestowed* on us by means of many persons, thanks may be given by many for us.

12 For our glorying is this; the testimony of our conscience, that in simplicity and sincerity toward God (not with carnal wisdom, but by the favour of God,)

6. *Salvation.*] Final salvation, which is promoted by patience. Rom. v. 3, 4, 5.

Which worketh.] Which comfort worketh itself out, is wrought, is exercised, by &c. See the original word, c. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7.

7. And my expectation concerning you in this respect is firm and well grounded: I know that ye share with me in my comfort, as ye do in my afflictions.

Wetstein prefers another reading of *v.* 6, 7.—" which worketh in the patient enduring of the same sufferings which we also suffer: and our hope concerning you is steadfast: or whether we be comforted, it is for your comfort and salvation: knowing &c."

8. *For* refers to the afflictions mentioned *v.* 4, 5, 6.

8—10. Paul means the commotions at Ephesus, related Acts xix.

11. *By prayer for us; that* &c.] You also adding your future prayers for me: that so the future favour of God in my deliverances, granted to me by means of many devout intercessions, may be acknowledged in the thanksgivings also of many for me.

12. And I hope that God will continue to deliver me; and that you will offer up your prayers on my behalf. For &c.

Sincerity toward God.] See Mark xi. 22. Rom. i. 5.

Carnal wisdom.] Secular wisdom, the selfish wisdom of this world.

By the favour of God.] By his favourable assistance; and by the

CHAP. I.
we have behaved ourselves in the world, and more abundantly toward you. For we do not write differ-
13 ent things to you, but only what ye read or even acknowledge; and I hope that ye will acknowledge even
14 to the end: as ye have acknowledged us also as to a part of you; for we are your glorying, as ye also *will be* ours in the day of the Lord Jesus.
15 And in this confidence I was desirous of coming to you formerly, (that ye might receive a second benefit;)
16 and to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on
17 my way toward Judea. When, therefore, I thus purposed, did I use any lightness? or the things which I purpose, do I purpose according to the flesh, that with
18 me there should be yes, yes, and no, no? But *as* God *is* faithful, our preaching to you was not yes and no.

miraculous endowments which he has imparted to me. Locke refers to 1 Cor. xv. 10.

Chrysostom observes that the words *more abundantly toward you* show that the wisdom and power of the Spirit are referred to. See Whitby. But these words may allude to Paul's ministering to his own wants among the Corinthians by the labour of his hands.

13. For I am really plain and sincere. I do not write sometimes one doctrine and sometimes another: Gal. i. 7: but only such doctrines as ye now read, and acknowledge also, as to the sound and the greater part of you.

14. Acknowledging my doctrine, as many of you have acknowledged my authority.

For we are your glorying.] I, who taught and converted you, am matter of glorying to you; who now no longer glory in your factious leaders.

15. *Formerly.*] See 1 Cor. xvi. 5.

Benefit.] In the communication of the Spirit, and instruction from me.

17. *Lightness.*] He changed his design for good reasons. See *v.* 23. c. ii. 13. vii. 6, 7. Titus having brought him no information what the state of the Corinthian church was, he deferred going lest he should be necessitated to punish his opponents.

According to the flesh.] With worldly views. See *v.* 12.

Yes yes, and no no.] That inconstancy of character which some attribute to me on this occasion.

18. *Was not yes and no.*] There is neither levity of purpose in me, nor uncertainty of doctrine.

The objection to Paul's behaviour seems to have been made in this very language, that with him was yes yes, no no: and therefore he vindicates

CHAP. I. For Jesus Christ the Son of God, who was preached among you by us, (*even* by me, and Silvanus, and 19 Timothy,) was not yes, and no, but through him was 20 yes: for all the promises of God *are* yes, through him, and truth through him, to the glory of God by us. 21 But he that establisheth us together with you in Christ, 22 and hath anointed us, *is* God: who hath also sealed us, 23 and given the earnest of the Spirit in our hearts. Moreover I call upon God as a witness against my life, *if I speak falsely*, that to spare you I came not as yet to 24 Corinth: (not that we have dominion over your faith, CHAP. II. but are fellow-helpers of your joy: for by faith ye stand:) 1 but I determined this with myself, that I would not come to you again in grief. For if I grieve 2 you, who maketh me glad, but he that is grieved by 3 me? And I wrote this matter [to you,] lest, when I came, I should have grief from those on whose account I ought to rejoice; having confidence in you all, that

himself from such an imputation, taking the expression in more senses than one.

19. *Was not yes and no, but through him was yes.*] I did not advance affirmations and denials of the same doctrines concerning Jesus Christ: but always gave his faithful disciples positive assurances of eternal life through him.

20. For whatever promises God has made, they are confirmed to mankind through him; and the truth of them is and will be conveyed through him; to the glory of God by our preaching.

21. But I do not arrogate any thing to myself, when I use the expression *by us*. God establishes both me and you with respect to Christ, as disciples of Christ.

And hath anointed us.] And hath solemnly called me to be an Apostle, as it were by the rite of unction.

22. *Sealed us* &c.] You and me; and given us a pledge of his future acceptance, by the gifts of the Spirit. See Eph. i. 13. iv. 30.

23. The solemnity of asseveration in this verse shows that Paul's change of mind had been imputed to motives very unworthy of him.

24. I say, *to spare you*. Not that I desire to have dominion over your faith; but to co-operate with you in securing your happiness. I use the expression, *over your faith*. For faith causes you to stand firm in your duty, and in the divine favour. Rom. xi. 20.

3. *This matter.*] Relating to the punishment of the fornicater. 1 Cor. v.

In you all.] The greatest part of the Corinthian church was now strongly and affectionately attached to Paul; but there still remained an unsound part, repeatedly addressed by him in this epistle.

CHAP. II. that my joy is *the joy* of you all. For out of much affliction, and distress of heart, I wrote to you with
4 many tears; not *merely* that ye might be grieved, but that ye might know the love which I have most abun-
5 dantly for you. But if any one have caused grief, he hath not grieved me, but in part; that I may not
6 charge you all. Sufficient to such a man *is* that re-
7 buke, which *was* given by many. So that, on the contrary, ye *ought* rather to forgive *him*, and to comfort *him*; lest such a man should be swallowed up by ex-
8 cessive grief. Wherefore I beseech you to confirm
9 *your* love toward him. For to this end also I wrote, that I might know the proof of you, whether ye be
10 obedient in all things. But to whom ye forgive any thing, I *forgive* also: for what I have forgiven, if I have forgiven any thing, for your sakes *I have done it*,
11 in the person of Christ; lest Satan should gain advantage over us: for we are not ignorant of his devices.
12 Now when I came to Troas to *preach* the gospel of Christ, and a door was opened to me by the Lord, I
13 had no rest in my spirit, because I found not Titus my

That my joy is the joy of you all.] That ye would promote my joy by obeying me.

4. I wrote my former epistle, I say, that I might not have occasion of grief. For I am so much interested in your welfare, that I was deeply affected when I wrote it; and its end was not so much to grieve you [see 1 Cor. v. 2.] as to show my great love toward you.

Not merely.] See Bishop Pearce on 1 Cor. i. 17.

5. But if the incestuous person [τις is delicate; Paul avoids naming him] have caused grief, he has not grieved me but in part, and in common with many of you: that I may not involve all of you in a general accusation.

10. *To whom ye forgive any thing &c.*] This refers to *v.* 7. For as to what I have forgiven in other offenders of your church, if indeed I can be said to have forgiven any thing, the occasions being so few and so inferior to the present, I have acted in such circumstances for your sakes, in the name [1 Cor. v. 4.] and by the authority of Christ.

11. *Satan.*] Wicked men, his instruments. Rigour might have led Paul's opponents to represent Christianity as a stern religion, and the Apostle himself as seizing every opportunity to exercise his power.

12. *By the Lord.*] Or, in the Lord: that is, to spread his gospel.

13. *Titus.*] To inform me of your disposition toward me.

CHAP. II. brother: but I bade them farewel, and went thence into Macedonia.

14 But thanks *be* to God, that always causeth us to triumph in Christ, and maketh manifest the odour of
15 the knowledge of himself by us in every place. (For we are a sweet smell of Christ unto God, among those
16 that are saved, and among those that are lost: to the one *we are* the odour of death unto death; and to the
17 other, the odour of life unto life: and who *is* sufficient for these things?) For we are not as many that

CHAP. III. adulterate the word of God: but we speak in Christ as of sincerity, as of God, *as* in the presence of God.

1 Do we begin to commend ourselves again? or need we, as some, epistles of commendation to you, or of

Macedonia.] Supposing that I might meet Titus there; as I actually did. C. vii. 5, 6, 7.

14. *In Christ.*] As a preacher of his gospel.

The knowledge of himself.] Some of the best editions read αὐτοῦ. "The knowledge of him," that is, of Christ, would be the rendering and sense, if we read αὐτῶ.

15. *Unto God.*] Which sweet-smelling odour is offered up to God. Paul means that his labours, whether successful or unsuccessful, were acceptable to God.

That are lost.] By rejecting the gospel, and persisting in their sins.

16. *And who is sufficient for these things?*] For this preaching of Christ to all. None is sufficient of himself. C. iii. 5.

17. I say that God always causeth us to triumph &c. *v.* 14. For &c.

The punctuation of *v.* 14—17, is taken from Paley's Horæ Paulinæ: p. 238: where the very learned author places among "the singularities "of Paul's style a species of digression which he thinks may be denominated *going off at a word.* It is turning aside from the subject upon the "occurrence of some particular word, forsaking the train of thought "then in hand, and entering upon a parenthetic sentence in which that "word is the prevailing term. As 2 Cor. ii. 14, at the word ὀσμή. "2 Cor. iii. 1, at the word *epistle.* 2 Cor. iii. 12, at the word *veil.* "Eph. iv. 8, at the word *ascended.* v. 12, at the word *light.*"

Adulterate.] Debase for their own advantage. An image taken from vintners.

Sincerity.] This word is elegantly opposed to the impure and gainful mixture mentioned before.

1. *Again begin to commend.*] This shows that he had been charged with commending himself. See 1 Cor. iv. 1—4. v. 3. ix. 1. xiv. 18.

Or need we.] Εἰ μὴ is used interrogatively. Gen. iii. 11. εἰ μὴ ἔφαγες. κ. λ. For ἢ μὴ, which is a well-supported reading, see Matth. vii. 9.

As some.] This shows that Paul's opponents had insinuated themselves into the favour of the Corinthians by commendatory epistles; and had

CHAP. III. commendation from you? Ye are our epistle, written in the hearts of us *all*, known and read by all men:
3 since *ye are* manifestly declared to be the epistle of Christ, ministered by us, not written with ink, but by the Spirit of the living God; not on tables of stone, but on *the* fleshly tables of the heart.
4 Now we have such confidence through Christ toward
5 God. Not because we are sufficient of ourselves to place any thing to account as from ourselves; but our
6 sufficiency *is* from God: who hath even made us sufficient ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit
7 giveth life. But if the ministry of death, engraven in letters on stones, was glorious, so that the sons of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be
8 done away; how shall not the ministry of the spirit be
9 rather glorious? For if the ministry of condemnation *was* glorious, much more doth the ministry of justifi-

received such from them. "Do we praise ourselves, to introduce a request of commendatory letters from you?"

2, 3. Ye are my epistle, the epistle of Christ himself written in my behalf, of which I was the scribe; and written on the fleshly tables of the heart, on my heart as well as yours, I bearing it continually in mind.

By the Spirit of the living God.] Which wrought your conversion.

4, 5. Now I speak of a commendatory epistle from Christ, and through him have confidence in God, not that &c. *v.* 5.

6. *Of the letter.*] The law of Moses, which was written on tables of stone.

The spirit.] The Christian covenant, the true spiritual religion, written on the heart by the power of the Spirit. See Rom. vii. 6.

The letter killeth.] The law multiplied offences, subjected to a curse, and often to death.

The spirit giveth life.] The end of the gospel is, to give life. John x. 10. Rom. vi. 23. &c. &c.

7. *The ministry of death* here is equivalent to *the letter v.* 6: and therefore *the letter* means the law of Moses. This is further confirmed by *v.* 9; where *the letter* is explained by *the ministry of condemnation*, and *the spirit* by *the ministry of justification*. Consequently *the spirit* means *the gospel-covenant.*

Which glory was to be done away.] Whereas the glory of the New Covenant will remain: *v.* 11.

CHAP. III. cation abound in glory. For even that which was made
glorious had no glory in this respect, by reason of the
11 glory which exceedeth. For if that which shall be
done away *was* glorious, much more *must* that which
remaineth *be* glorious.
12 Having therefore such hope, we use great freedom
13 of speech: and *do* not as Moses, *who* put a veil over
his face; that the sons of Israel may not steadfastly be-
14 hold the end of that which is to be done away: (yet
their minds are blinded: for until this day the same
veil remaineth in the reading of the old covenant; it
not being discovered that it is done away through
15 Christ; but even unto this day, when Moses is read,
16 the veil is upon their heart: nevertheless, when *that*
heart shall turn to the Lord, the veil will be taken
17 away: and the Lord is that spirit: and where the
18 spirit of the Lord *is*, there *is* freedom:) but we all be-
holding as in a mirror with uncovered face the glory of

10. *In this respect.*] As to its ministration. The manner of Christ's appearance on earth, John i. 14, and the gifts of the Spirit bestowed on Christians, eclipse the glory of the law.

11. For the Christian dispensation, being a final and lasting one, naturally has this superior glory.

12. *Such hope.*] The ministry of a dispensation which leads to such glorious hope; the gospel giving life: *v.* 6.

Great freedom of speech.] In unfolding the whole counsel of God. c. iv. 2. Acts xx. 27.

13. And I Paul do not act as Moses did; in putting a veil over my face, that the present sons of Israel may not look steadfastly to the end of that law which is to be abolished.

14. Yet notwithstanding my freedom of speech, their minds remain blinded, or hardened.

The same veil.] A veil resembling that with which Moses covered his face. Exod. xxxiv. 33.

17. *That spirit.*] The life-giving spirit, mentioned *v.* 6. He is the author of the true, spiritual, life-giving religion.

Freedom.] A dispensation of freedom; and not of bondage to ceremonies, to sin, and to death.

Observe that *v.* 17. takes up Κύριον in *v.* 16, and enlarges on it; showing the advantage of the gospel over the law, in that it gives life and religious freedom.

18. *We all.*] Disciples as well as Ministers.

The glory of the Lord.] Like Moses on Mount Sinai. Exod. xxxiv. 29.

CHAP. IV. the Lord, are transformed into the same image, from glory to glory, *even* as by the Lord, *who is* that Spirit.

1 Wherefore having this ministry, according as we have
2 received mercy, we faint not; but have renounced the hidden things of shame, not walking in craftiness, nor corrupting the word of God; but by manifestation of the truth recommending ourselves to every man's conscience, in the sight of God. But if our gospel also be
3 covered, it is covered among those that are lost: among
4 those unbelievers whose minds the god of this world hath blinded, so that the lustre of the glorious gospel of Christ, who is the image of God, doth not enlighten
5 *them*. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for the sake of
6 Jesus. For God, who commanded the light to shine out of darkness, shone in our hearts, to *give* the lustre of his glorious knowledge in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us.

Are transformed into the same image.] Of goodness here; and shall be transformed into the same image of glory hereafter, even with a continued influx and renovation of glory, [See Rom. i. 17.] in a manner worthy of the Lord Jesus, who dispenses the lifegiving spiritual religion.

By.] That ἀπὸ sometimes denotes the efficient cause, see Rom. ix. 3.

1. *This ministry.*] See c. iii. 6—9: according as God has had compassion on me who was a persecutor, and has graciously intrusted me with it.

2. *Recommending ourselves.*] Not requiring commendation from others. c. iii. 1.

3. But if our gospel also [like the law, c. iii. 13, 14.] be veiled, it is veiled among those that perish through vice and infidelity.

4. See Grotius for the construction of this verse as given in the translation.

The god of this world.] Satan, whose kingdom wicked men promote, and whose example they follow.

5. I say, the lustre of the glorious gospel of Christ. For we preach not ourselves, as our opponents do, &c.

6. I say, Christ Jesus our Lord. For &c. to give the lustre of his [God's] glorious knowledge in the unveiled face of Jesus Christ.

7. *In earthen vessels.*] We who preach the gospel are frail and feeble. Paul repeatedly alludes to his bodily infirmities.

Of the power.] Successfully exercised in the propagation of Christianity.

CHAP. IV. *We are* every way afflicted, but not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in *our* body the death of Jesus; that the life also of Jesus may be made manifest in our body. For we who are alive are continually delivered to death for the sake of Jesus; that the life also of Jesus may be made manifest in our mortal flesh. So that death worketh in us, but life in you. Yet having the same spirit of faith, as it is written, "I believed, and therefore I have "spoken," we also believe, and therefore speak; knowing that he who raised up the Lord Jesus, will raise up us also by Jesus, and will place us before *himself* together with you. For all things *are* for your sakes; that the favour *of the gospel* which hath abounded, might abound, through the thanksgiving of many, to the glory of God. For which cause we faint not; but even though our outward man perish, yet the inward man is

8. *Not in despair.*] Of God's favour. Paul often uses verbal allusions; as c. iii. 2: Rom. i. 28: and in the place before us. *Without help, but not altogether without help.*

10. *The death of Jesus.*] A representation of his death; [see 1 Cor. xv. 31.] that, at the resurrection, we may also represent his glorious life. Dying like him, to live like him.

11. For so it is: we, who survive persecution, are constantly exposed to the danger of death &c.

12. So that we die for Christ, and ye live to him: ye are spiritually regenerated, and persecution hath not reached you.

13. Yet we, having the same spirit of faith as David had, ps. cxvi. 10, adopt his words; and preach the gospel because we believe it, notwithstanding the danger which we thus incur.

14. Here he explains how the life of Jesus was to be manifested in his body, or mortal flesh: *v.* 10, 11.

Will place us before himself.] See Eph. v. 27. God will admit us into his presence, and will favourably regard us.

15. I say, together with you. For God hath appointed all things for the sake of the whole body of Christian converts; that his favour, multiplied to them in the gospel, may finally abound to the glory of God by the thanksgiving of great numbers.

16. *For which cause*] Since we know that we shall be raised up to everlasting life. v. 14.

The outward man is the body; the inward man is the mind, which is strengthened by the glorious expectation of future happiness.

Day by day.] So יום יום ps. lxviii. 19. Esth. iii. 4. See Grot.

CHAP. IV. renewed day by day. For our present light affliction
worketh for us a very exceeding and everlasting weight
18 of glory; while we look not at the things which are
CHAP. V. seen, but at the things which are not seen: for the
things which are seen *are* for a short time, but the
1 things which are not seen *are* everlasting. For we
know that, if our earthly house of *this* tabernacle were
destroyed, we have a building from God, an house not
2 made by hands, everlasting in the heavens. For we
groan in this *tabernacle*, earnestly desiring to be clothed
3 upon with our habitation which is from heaven: since
we shall indeed be found clothed upon, *and* not naked.
4 For we that are in *this* tabernacle groan, being bur-
thened; not that we wish to be unclothed, but clothed
upon, that mortality may be swallowed up by life.
5 Now he that hath prepared us for this very purpose, is
God; who hath also given to us the earnest of the
6 Spirit. Wherefore *we are* always of good courage, and
know that, while we are present in the body, we are
7 absent from the Lord: (for we walk by faith, not by

17. *Light.*] When compared with the weight of glory which will follow.

A very exceeding.] The Greek phrase signifies *in excess to excess.* See Rom. i. 17. vii. 13.

18. At the same time we confirm our mind, and do not faint, *v.* 16, not regarding in comparison the things which are seen, &c.

1. The things which are not seen are everlasting. For we know that, in the future state, we shall have incorruptible and immortal bodies.

Tabernacle.] The human body is so called, to intimate that it is a temporary habitation.

Not made by hands.] Heavenly, *v.* 2; unlike our present body. See Hebr. ix. 11; and Bishop Pearce on Mark xiv. 58.

2. *We groan.*] On account of our persecutions.

3. Forasmuch as, at the resurrection, we shall be found having put on ourselves incorruptible bodies, not naked. The same thing is expressed positively, and negatively.

5. *Prepared us.*] Framed, fitted us, by calling us to preach the gospel.

The earnest of the Spirit.] The Spirit, as a pledge of future acceptance.

6. In this verse the participles are used for θαῤῥοῦμεν and οἴδαμεν. See Rom. v. 11. and *v.* 12.

7. Knowing that we are absent from the Lord. For in this life we conduct ourselves by faith &c.

CHAP. V.
sight:) we are of good courage, *I say*, and desirous
rather to be absent from the body, and to be present
9 with the Lord. Wherefore we earnestly strive also
that, whether present or absent, we may be well-
10 pleasing to him. For we must all appear before the
judgement-seat of Christ; that every one may receive
the things *done* in his body, according to what he hath
done, whether *it be* good or bad.
11 Knowing therefore the terror of the Lord, we per-
suade men; and we are made manifest to God, and I
hope that we are made manifest in your consciences
12 also. For we commend not ourselves again to you,
but give you occasion to glory on our account; that ye
may have *somewhat* to *answer* those who glory in ap-
13 pearance, and not in heart. For whether we were be-
side ourselves, it regarded God: or whether we be of
14 a sound mind, it regardeth you. For the love of Christ
constraineth us; because we have thus judged, that, if

8. *To be absent from the body, and to be present with the Lord.*] The advocates for an intermediate state of consciousness support their opinion by this text, by *v.* 6, and Phil. i. 23: because *to be absent from the body*, and *to be present with the Lord*, are made equivalent. But those who think that the whole man dies reply, that the words are equivalent in effect; because, on their supposition, the moment of death and of the resurrection will seem connected.

10. I say, that we may be well pleasing to him. For &c.

In his body.] During his continuance in it. See Rom. ii. 27.

11. Knowing therefore how fearful this judgement will be to me, if I discharge not my duty as an Apostle; and to others, if they persist in their sins; we persuade men to obey the gospel, and so act that our integrity is manifested to God.

12. If we retain γὰρ, the connection may be: I say that I express *my hope* of this. For &c.

Somewhat to answer.] In defence of me, when vain-glory is falsely imputed to me.

Not in heart.] He insinuates that his opponents had not the testimony of their own conscience.

13. And you may reasonably defend me. For whether, as some think, we were beside ourselves in our self-commendation, it was for the service of God: or whether we were of a sound mind in speaking well of ourselves, it was to confirm your faith, and to give you reason for adhering to me.

14. For, in the whole of my conduct, my love toward Christ constrains me to regard the furtherance of his gospel.

CHAP. V. one died for all, then all were in a state of death: and *that* he died for all, that those who live should no longer live to themselves, but to him who died and rose again 16 for them. Wherefore henceforth we know no man according to the flesh: yea, though we have known Christ according to the flesh, yet now we no longer 17 know *him*. Wherefore if any man *be* in Christ, *he is* a new creature: the old things are passed away; behold, 18 all things are become new. But all things *are* of God; who hath reconciled us to himself by Jesus Christ, and 19 hath given to us the ministry of reconciliation: *namely*, that God through Christ reconciled the world to himself, imputed not to them their trespasses, and com-

Were in a state of death.] Forfeited life by their transgressions. "Were obnoxious to death, and condemned to it for their transgressions." Whitby.

16. Wherefore I am above all human considerations, all external regards of riches, eloquence, descent, &c. Nay, though Christ hath appeared to me on the way to Damascus, and in visions, yet I lay no stress even on this pre-eminence.

17. The 16th *v.* is the first inference from *v.* 14, 15. Here Paul draws a second inference. Wherefore if any man be a disciple of Christ, he is to consider himself as a new creature; or, "it is a new creation," or state of things, into which he enters. See Gal. vi. 15. compared with Gal. v. 6. 1 Cor. vii. 19. See also Eph. ii. 15. iv. 24. The old things of this world, Jewish ordinances, and heathen ignorance and guilt, are passed away; and new instruction, new obligations, new motives, and new hopes, succeed.

The words τὰ πάντα seem a gloss. See the authorities for omitting them.

18. But this new dispensation, and all things, are from God.

Who hath reconciled us to himself.] See a like phraseology in the following verse.

19. *Namely, that God.*] That ὡς ὅτι is equivalent to ὅτι, see c. xi. 21: 2 Thess. ii. 2: and the instances in Wetstein. Others understand these particles in the sense of quandoquidem, quoniam quidem, nam certe; which is very suitable to the place, if authority could be found for it. Oecumenius explains ὡς ἔτι by καὶ γάρ.

Through Christ.] The phrase ἐν Χριστῷ here is equivalent to διὰ Ἰησοῦ Χριστοῦ in the foregoing verse.

Reconciled.] Reconciliavit. Estius, in the second sense proposed by him, Hentenius, Camerarius, Wetstein, Markland in Bowyer 4to. &c. For the Greek phrase, compare Mark xiii. 25 with Matth. xxiv. 29, and see Acts xvi. 12. Eph. v. 5. Col. iii. 1. Rev. i. 18.

The world.] All who receive the gospel.

Imputed not.] I suppose that ὤν should be supplied after λογιζόμενος and ξέμενος.

CHAP. V. mitted to us the doctrine of reconciliation. We are
therefore ambassadors for Christ, as though God be-
20 sought *you* by us: we, for Christ, entreat you, "Be ye
21 "reconciled to God." For *God* hath made him, who
CHAP. VI. knew no sin, *to be* a sin-*offering* for us, that we may be
justified before God through him.
1 Now we *as* working together *with God*, beseech *you*
2 also that ye receive not the favour of God in vain: (for
Isaiah saith, "I have heard thee in a time accepted,
"and in the day of salvation I have assisted thee:"
behold, now *is* the well-accepted time: behold, now is
3 the day of salvation:) giving none offence in any thing,
4 that *our* ministry be not blamed: but in all things re-
commending ourselves as *the* ministers of God; by
much patience, by afflictions, by necessities, by dis-
5 tresses, by stripes, by imprisonments, by *danger in*
disturbances, by labours, by watchings, by fastings;
6 by purity, by knowledge, by long-suffering, by kind-
ness, by the Holy Spirit, by love unfeigned, by the
7 word of truth, by the power of God, by the armour
of righteousness on the right hand and on the left;
8 through honour and disgrace, through evil report and
9 good report: as deceivers, and *yet* true; as unknown,

And hath committed &c.] Paul repeats this, because it tended to conciliate respect towards him.

21. *Justified.*] So as to be admitted into the Christian covenant by faith; and into heaven, by adding obedience to faith.

1. *You also.*] As well as God. C. v 20.

The favour of God.] His favour in the gospel preached to you.

2. For whereas Isaiah, c. xlix 8. makes use of the expression, "I have heard thee in a time of favour, and in a day of deliverance, appointed in my counsels, I have helped thee;" it may be justly said that such a time is now present, when the glad tidings of salvation are proclaimed to all mankind.

5. *By danger in disturbances.*] As at Ephesus. The marginal translation in our bibles is *tossings to and fro;* which Grotius rejects, and Locke adopts.

7. *By the word of truth.*] Preached sincerely and undauntedly.

The armour &c.] The spear and sword were used by the right hand, and the shield by the left.

8. *As deceivers* &c.] In the opinion of some, and yet in reality true.

CHAP. VI. and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as grieved, yet always rejoicing;
10 as poor, yet making many rich; as having nothing,
11 and yet possessing all things. Our mouth is opened to
12 you, O Corinthians, our heart is enlarged. Ye are not straitened in us; but ye are straitened in your own
13 bowels. Now *as* a recompense for this, (I speak as to
14 *my* children,) be Ye also enlarged. Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? and what communion
15 hath light with darkness? and what concord hath Christ with Belial? or what part hath a believer with
16 an unbeliever? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said; "I will dwell among them, "and walk among *them;* and I will be their God, and
17 "they shall be my people." "Wherefore come out "from among them, and be ye separated," saith the
18 Lord, "and touch not *any* unclean thing; and I will "receive you, and will be a father unto you, and ye

9. *And, behold, we live.*] He expresses himself as if this was wonderful, considering the many and great dangers to which he was exposed.

10. *Rich.*] In spiritual gifts, in good works, and in future hopes.

11. I freely mention in what I glory; and I use this language for your benefit: see c. v. 12: it is dictated by a heart which expands itself in love toward you.

Locke observes that Paul here expresses his affection for the Corinthians in a very pathetic manner.

12. Ye are not straitened in my affection toward you, but in your affection toward me.

13. *Enlarged.*] In your love and deference toward me.

14. Shew your affectionate obedience to me in this respect: Partake not in the religious rites of heathen worshippers. See the first clauses of *v.* 16, 17.

In the Greek, there is a beautiful allusion to the idolatrous rite forbidden. Deut. xxii. 10.

15. *Belial.*] The false god, who profiteth not; as the etymology of the word imports.

16. To you the words may be applied, Lev. xxvi. 11, 12.

The living God.] In opposition to the dead heroes and benefactors whom the heathens worshipped.

17, 18. See Isai. lii. 11. 2 Sam. vii. 14: and Grotius on *v.* 16.

17. *From among them.*] From among idolatrous worshippers.

CHAP. VII.

" shall be unto me sons and daughters," saith the Lord Almighty.

1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in *the* fear of God.

2 Receive us: we have wronged no man; we have
3 corrupted no man, we have defrauded no man. I speak not this to condemn *you:* for I have said before, that ye are in our hearts to die together and live together.

4 Great *is* my freedom of speech toward you, great *is* my glorying of you: I am filled with comfort, I abound exceedingly in joy under all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side: with-
6 out *were* oppositions, within *were* fears. Nevertheless God, who comforteth those that are brought low, com-
7 forted us by the coming of Titus: and not by his coming only, but by the comfort with which he was comforted because of you, when he told us your earnest desire, your lamentation, your zeal for me: so that I
8 rather rejoiced. For though I grieved you by *my* epistle, I do not repent; though indeed I did repent: for I perceive that *my* epistle hath grieved you for a short

1. *These promises.*] Mentioned c. vi. 16—18.

Of flesh and spirit.] All impure actions and desires. The precept is well adapted to the dissolute manners of Corinth.

2. *Receive us.*] With enlarged affection. C. vi. 11, 12. We are unlike your factious leaders. We have openly injured no man; we have corrupted no man by false doctrines; we have artfully circumvented no man.

3. I do not mean to condemn your conduct. I have said before that I have a deep affection for you.

He refers to the sense of c. vi. 11, 12, and not to the very words: which is his manner.

4. *Freedom of speech.*] Respecting my own conduct; and my enlargement of heart toward you.

5. *Fears.*] Lest faction should prevail among you. C. xi. 3.

7. Your earnest desire to rectify every thing agreeably to my first epistle; your lamentation for your past misconduct; your fervent spirit to obey me.

8. *I did repent.*] When I reflected on the agitation of mind which I had occasioned among you.

CHAP. VII. time only. Now I rejoice, not that ye were grieved,
but that ye were grieved to repentance: for ye were
9 grieved in a godly manner, so that ye received damage
10 by us in nothing. For grief in a godly manner
worketh repentance to salvation, not to be regretted:
11 but the grief of the world worketh death. For, behold,
this very thing that ye grieved in a godly manner, what
diligence did it work in you, yea, *what* defence of
yourselves, yea, *what* indignation, yea, *what* fear, yea,
what earnest desire, yea, *what* zeal, yea, *what* punish-
ment! In all things ye have proved yourselves to be
12 clear in this matter. Wherefore, though I wrote to
you, *I did it* not so much for his cause that had done
the wrong, or for his cause that had suffered the wrong,
as that your care for us might be made manifest to you,
13 in the sight of God. We were therefore comforted by
reason of your comfort: and we rejoiced exceedingly
more by reason of Titus's joy, because his spirit was
14 refreshed by you all. For if I have gloried to him in

10. It seems agreeable to Paul's manner that ἀμεταμέλητον should refer to μετάνοιαν.

Death.] It tends to the destruction of those who cherish it.

11. *For.*] The first clause of the preceding verse is here proved.

Diligence to obey me; indignation against the incestuous person and my opponents; fear to offend me; desire to satisfy me; punishment, in your animadversion on the impure offender.

Clear in this matter.] Clear at present, in the matter of fomenting divisions, of opposing me, of encouraging him who committed incest.

12. Wherefore, in the wise providence of God, the result of all is this: It appears, by the event, as if I had written to you not for the sake of reclaiming the incestuous son, or of doing justice to the injured father; but to manifest among you your care for me, in the sight of an approving God. See, for this reading, MSS., versions, and other authorities, in Wetstein. This sense is agreeable to the plain scope of the passage, as Mr. Wakefield observes.

13. *Therefore.*] You having shown such signs of reformation, *v.* 11, and such affection toward me, *v.* 12; on such accounts I could not but be comforted because of the comfort administered to you by Titus, who so explained to you my state of mind as to remove the grief which my former epistle had caused.

Exceedingly more.] For the Greek phrase see Grotius.

The reason is given in the three following verses.

Refreshed.] By your becoming reception of him, and by the good disposition which prevailed among you.

CHAP. VII.

any respect concerning you, I have not been put to shame: but as we spake all things to you in truth, so our glorying also, which I *made* before Titus, is found
15 a truth. And his tender affection is more abundant toward you; while he remembereth the obedience of you all, how ye received him with fear and trembling.
16 I rejoice that in every thing I have confidence in you.

CHAP. VIII.

1 NOW we make known to you, brethren, the very liberal gift bestowed by the churches of Macedonia;
2 that, under a great trial of affliction, the abundance of their joy, and the depth of their poverty, hath abounded
3 to the riches of their liberality. For to *their* power, (I bear witness,) yea, and beyond their power, *they were*
4 willing of themselves; beseeching us with much entreaty, *concerning their* gift, and the joint ministration of
5 it *to* the saints. And *this they did*, not as we expected; but they first gave themselves to the Lord, and to us,
6 by the will of God: so that we desired Titus, that, as he had already begun *to do this*, so he would likewise
7 finish in you this work of liberality also. Now as ye

15. *With fear and trembling.*] With anxious attention and reverence.

1. On this collection among the gentiles for the Jewish Christians in Jerusalem, see Rom. xv. 25, 26, 27, 31. 1 Cor. xvi. 1. Gal. ii. 10. From the first passage it is evident that this epistle was written before that to the Romans.

The very liberal gift.] See 2 Sam. ix. 3. Ps. lxxx. 10. Acts vii. 20.

2. *Of their joy.*] In their Christian privileges. But Dr. Mangey and Mr. Wakefield conjecture χρείας. *of their necessity.*

3, 4. The verb ἦσαν may be understood after αὐθάιρετοι, or after δεόμενοι. "For being willing of themselves to &c. they besought us &c." Before τὴν χάριν we must understand κατὰ.

The joint ministration of it.] As concerning my conveyance of their bounty to Jerusalem jointly with others. See *v.* 19.

5. *They first gave themselves to the Lord* &c.] Having heard of this collection from others, they promoted it agreeably to my wish of their own accord, previously to any exhortation from me.

6. *Already begun to do this.*] Titus had exhorted the Corinthians to this contribution, when he formerly visited them.

This work of liberality also.] As he has finished in you other good works. C. vii. 13.

CHAP. VIII. abound in every thing, *in* faith, and utterance, and knowledge, and all diligence, and *in* your love to us;
8 *see* that ye abound in this work of liberality also. I speak not by *way of* command; but to try the sincerity
9 of your love also, by the diligence of others. For ye know the gracious goodness of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became
10 poor, that through his poverty Ye might be rich. And I give *my* judgement in this matter: for this is expedient for you, who have already begun not only to do,
11 but also to have a willing mind, a year ago. Now therefore fully perform the doing *of it* also; that, as *there was* a readiness to will, so *there may be* a full per-
12 formance also out of that which ye have. For if there be first a ready mind, *it is* accepted according to what [a man] hath, *and* not according to what he hath not.
13 For *I mean* not that others may be eased, and ye bur-
14 thened: but *that*, by an equality, your abundance *may be a supply* at this time for their want; that their abundance also may be *a supply* for your want: that there
15 may be an equality, as it is written; "He that *had*

8. *But to try* &c.] But to try, as by a touchstone, your sincere benevolence, by a comparison of it with the earnestness and zeal of the Macedonians.

9. *Rich.*] In the glories of his divine nature.

Poor.] By taking on him human nature, and appearing even in an humble state of life. Phil. ii. 7.

10. *Expedient for you.*] It will tend to your reputation, and to your future as well as present happiness.

But to have a willing mind.] Which God approves; and not the mere deed, which may be done grudgingly. C. ix. 7.

11. *Fully perform.*] Complete in a becoming manner the beneficent act already begun by you: v. 10.

12. *A ready mind.*] Such as ye have shown.

13. I say, according to what a man hath, without distress to any. For &c.

14. *By an equality.*] By that kind of equality which will arise from a reasonable relief of the poor Christians at Jerusalem.

For your want.] For the want of some among you gentile converts.

15. So that there may be a general resemblance to the case mentioned Exod. xvi. 18: that the rich, considering his station and circumstances, may have no superfluity.

CHAP. VIII. "*gathered* much, had nothing over; and he that *had* "*gathered* little, had no want."

16 But thanks *be* to God, who putteth into the heart of
17 Titus the same diligent care for you. For he accepted indeed *my* exhortation; but, being very earnest, he
18 went to you of his own accord. And we sent with him a brother, whose praise in the gospel *is* throughout all
19 the churches; and not *that* only, but who was appointed also by the churches our fellow-traveller with this liberal gift, which is *to be* administered by us to the glory of the Lord himself, and *to the declaration of* our
20 ready mind: we avoiding this, that no man should blame us in this abundance which is *to be* administered
21 by us; *and* providing things which are good, not only in the sight of the Lord, but in the sight of men also.
22 And we have sent with them our brother, (whom we have often found diligent in many things, but now much more diligent,) because of the great confidence
23 which *we have* in you. If *any inquire* of Titus, *he is* my partner, and fellow-labourer toward you: or *if* our brethren *be inquired of, they are* the messengers of the
24 churches, *and* the glory of Christ. Wherefore show *ye*

CHAP. IX. to them, before the churches, the proof of your love, and of our glorying on your account. For
1 concerning *your* ministration to the saints, it is superfluous for me to write unto you. For I know your

16. *The same diligent care.*] Which I have.

17. *Of his own accord.*] Anticipating the time proposed by me.

18. *A brother* &c.] Most think that Luke is meant.

19. *Of our ready mind.*] In conveying your bounty to Jerusalem. Others read ὑμῶν, "your ready mind."

20. I say, our fellow-traveller; as we avoid this, &c.

22. *With them.*] With Titus, and the brother mentioned *v.* 18. See *v.* 23. and c. ix. 3, 5. This Christian brother was probably one of those whose names are suggested above.

Which we have.] Or, which he hath, of your good disposition in general, and of your liberality on the present occasion.

1. If γάρ in this place cannot signify *though, yet, however*, see on c. xii. 1, the sense may be: I mention the topics c. viii. 24; for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them.

CHAP. IX. readiness, for which I glory of you to those of Macedonia, that Achaia was prepared a year ago: and
3 your zeal hath provoked very many. Yet I have sent the brethren, lest our glorying of you should be in vain in this respect; that, as I said *of you*, ye may be pre-
4 pared: lest, if those of Macedonia come with me, and find you unprepared, We should be put to shame (not
5 to say Ye) for this confidence [of glorying]. I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, before spoken of *by me*, that *it* might be ready, as *a matter of* bounty, and not as *of* covetousness.
6 However, this *I say;* He who soweth sparingly, will reap also sparingly; and he who soweth bountifully,
7 will reap also bountifully. *Let* every man *give* according as he chooseth in his heart; not with pain, or by
8 constraint: for God loveth a cheerful giver. And God *is* able to make every gift abound toward you; that, having always all sufficiency in all things, ye may
9 abound to every good work: (as it is written, "He "hath dispersed abroad; he hath given to the poor:
10 "his righteousness remaineth for ever.") Now may he who supplieth seed to the sower, both supply bread for

2. *Readiness.*] To adopt this particular measure.

I glory of you to those of Macedonia.] It follows from this place, and from v. 4, that Paul was in Macedonia when he wrote this epistle.

Was prepared.] Had made a collection, though they had not completed it.

3. *Ye may be prepared.* Altogether, completely.

4. *Not to say Ye.*] This is thrown in with delicacy and address.

Confidence.] For the original word, see Hebr. iii. 14, and Wetstein's quotations.

5. *Before spoken of by me.*] To the Macedonians. Bounty is called εὐλογία or blessing, from a metonymy of the effect, because it produces blessing.

Covetousness.] And not as extorted from a sordid temper. Or, "and not as an advantage taken of you." See Bowyer, 4to. in loc. and p. 541.

10. Some point thus:——sower, and food to eat, both supply and multiply &c.

CHAP. IX.

your food, and multiply your seed sown, and increase
the fruits of your righteousness; ye being enriched in
11 all things to all liberality, which causeth thanksgiving
12 by us to God. For the ministration of this service not
only supplieth the wants of the saints, but aboundeth
13 also in many thanksgivings to God; (while, by the ex-
perience of this ministration, men glorify God for your
professed subjection to the gospel of Christ, and for
your liberal contribution to them, and to all men;)
14 and in their prayer for you, who long after you for the
15 exceedingly bountiful gift *bestowed* by you. [Now]
thanks *be* to God for his unspeakable gift.

CHAP. X.

1 NOW I Paul beseech you by the meekness and
gentleness of Christ, (*I* who in outward appearance
am humble among you, but when absent am bold to-
2 ward you;) now I entreat you, *I say*, that I may not
be bold, when present, with that confidence with which
I think to be bold against some, who think of us as if
3 we walked according to the flesh. For though we walk
4 in the flesh, we do not war according to the flesh; (for
the weapons of our warfare *are* not fleshly, but mighty
through God to the casting down of strong holds;)
5 casting down reasonings, and every high thing which

11. *By us.*] Through our ministration of it to the Christians at Jerusalem. See *v.* 12.

12. *Of this service.*] Of this charitable collection, so generally made.

14. And while they glorify God in their prayers for you, who have a strong affection toward you.

1. *Humble.*] I think that the ambiguous word in the original means base; and that here, as *v.* 10, there is a reference to the language of Paul's adversaries.

2. *Against some.*] The factious Corinthians and their leaders.

3. *According to the flesh.*] With secular views.

4. *Are not fleshly.*] There is no fraud, self-interest, or corrupting of the word of God, imputable to me. C. iv. 2.

5. *Reasonings.*] See Rom. ii. 15. Proud and impious reasonings; as appears by what follows.

Every high thing.] An allusion, says Grotius, to the battlements of walls.

CHAP. X. exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience
6 of Christ; and being ready to avenge all disobedience, when your obedience is complete.
7 Do ye look on things according to the outward appearance? If any man trust in himself that he is Christ's, let him of himself think this also, that, as he *is* Christ's,
8 so we likewise [*are* Christ's]. For though I should glory in a somewhat extraordinary manner of our authority, which the Lord hath given us for your edification, and not for *your* destruction, I should not be
9 ashamed: but *I forbear*, that I may not seem as if I
10 would terrify you by *my* epistles. For *his* epistles, it is said, *are* weighty and powerful; but *his* bodily presence
11 *is* weak, and *his* speech comtemptible. Let such an one think this, that as we are in word by epistles when
12 absent, such *we will be* in deed also, when present. For we dare not place ourselves in the *same* rank, or compare ourselves, with some who commend themselves: but they, measuring themselves by themselves, and comparing themselves with themselves [are not wise].

Every thought.] Every immoral or false imagination of the heart.

6. *To avenge all disobedience.*] Of those who continue factious; when I have made the well-disposed part of you obedient to the authority of Christ.

7. *Things according to the outward appearance.*] External privileges and advantages.

That he is Christ's.] A minister of Christ. C. xi. 23.

Of himself.] Of his own accord, without being reminded by me.

8. *I should not be ashamed.*] I should not be put to shame: I should assert what fact would verify.

9. *But I forbear, that* &c.] After ἵνα 5 MSS. and 4 ed. in Wetstein add δέ. Vulg. also has, Ut autem: and Syr. supplies, At ego negligo. See also Grotius; and Dr. Owen, in Bowyer, 4to.

I had translated as Dr. Owen does, before I observed his note.

10. *His epistles.*] They were sent from one church to another, to be publicly read. Col. iv. 16.

His speech.] His pronunciation: perhaps on account of his nervous tremor. See on c. xii. 7.

12. I say, such we will be in deed also, when present. I leave you to draw the conclusion. For &c.

If we omit ὁ συνιὼν τι, the participles μετρῶντες and συγκρίνοντες are put for μετρῶ τι and συγκρίνω τι. See on Rom. v. 11.

CHAP. X. But we will not glory of things beyond *our* measure; but concerning the measure of the line which God hath
14 allotted to us, that we should reach even to you. For we stretch not ourselves too far, as though we reached not to you: for we came even as far as to you in
15 *preaching* the gospel of Christ; not glorying of things beyond *our* measure, *that is*, in the labours of other men; but having hope, when your faith is increased, that we shall be enlarged among you, as concerning
16 our line, abundantly; so as to preach the gospel in the *parts* beyond you, *and* not to glory in another man's line
17 of things made ready for us. But he that glorieth,
18 let him glory in the Lord. For not he who com-
CHAP. XI. mendeth himself is approved, but whom the Lord commendeth.

1 I wish that ye would bear with me a little in *mine* in-
2 consideration: and indeed bear with me. For I am jealous of you with a godly jealousy: for I have espoused you to one husband, that I may present *you as*
3 a chaste virgin to Christ. But I fear lest, as the serpent deceived Eve through his subtilty, so your minds should be corrupted from the simplicity which is in
4 Christ. For if he that cometh *among you* preach an-

13. Nor will I imitate my opponents in another respect. I will not glory in preaching the gospel to those who have not been measured out, or allotted, to me: or, in the labours of others: *v.* 15.

Reach even to you.] Without omitting the intermediate countries.

15. *Among you.*] Inhabitants of Achaia. C. i. 1.

18. *Whom the Lord commendeth.*] Here, by spiritual endowments; and hereafter, by admitting him into glory. 1 Cor. iv. 5.

1. Paul praises himself by way of defence against calumny; which, according to Plutarch, is justifiable. See the quotations in Wetstein here, and c. xii. 11.

2. My desire to raise myself in your opinion above my opponents proceeds partly from my affection toward you. For &c.

I am jealous of you.] See ζηλῶν γυναῖκα. Numbers v. 14.

I have espoused you.] See the Greek, Prov. xix. 14.

To one husband.] In opposition to all others.

3. *I fear.*] Notwithstanding my care and instruction.

Simplicity.] Of manners and of doctrine.

In Christ.] Which becomes a Christian. That εἰς is sometimes used for ἐν, see Mark i. 9. Luke i. 20. John i. 18. 2 Thess. ii. 4.

4. *For if he that cometh.*] *For* introduces another reason for bearing

CHAP. XI. other Jesus whom we have not preached, or *if* ye receive another Spirit which ye have not received, or another gospel which ye have not accepted, *nevertheless* ye 5 might well bear with *me*. For I suppose that I am *in* 6 nothing inferior to the chiefest apostles. But though *I be* rude in speech, yet *I am* not in knowledge; but in every thing we have been made manifest toward you 7 among all men. Have I committed an offence in humbling myself, that Ye might be exalted; inasmuch as I have preached to you the gospel of God without 8 cost? I spoiled other churches, and took wages from 9 *them*, that I might minister to you: and when I was present with you, and wanted, I was chargeable to no man: for that which was wanted by me, the brethren who came from Macedonia supplied: and in every thing I have kept myself from being burthensome to 10 you, and will keep *myself*. *As* the truth of Christ is in me, this glorying of mine cannot be stopped in the re- 11 gions of Achaia. Why? because I love you not? God 12 knoweth *otherwise*. But what I do, *that* I will also do; so as to cut off occasion from those who desire occasion;

with him: *v.* 1. *He that cometh* is a mild periphrasis for the principal leader of the faction.

Preach another Jesus &c.] Whereas in fact he builds inferior materials on the foundation laid by me.

4, 5. Ye might well bear with me. Why? For I suppose &c.

6. Paul answers an objection to his preeminence as an apostle.

Rude in speech.] See 1 Cor. ii. 1, 4. His opponents therefore among the Corinthians called him *rude in speech*.

Among all men.] I have given proof of my apostleship and integrity repeatedly and publicly to all in your city. Some omit ἐν πᾶσιν.

7. I proved my disinterestedness by preaching gratuitously to you.

In humbling myself.] By working with my own hands, and enduring hardships.

8. It might seem as if I spoiled &c. That a stipend was his right, see 1 Cor. ix. 7—14. Καλῶς ἀφήκησα, ἐθάρρησα. Hesych.

9. *No man.*] Among you.

10. *The truth of Christ.*] The truth which Christ observed. Εἰς ἐμὲ may be equivalent to ἐν ἐμοὶ, which is the reading, or rather the explanation, of three MSS.; or it may signify *concerning me, with respect to me*.

Hence we learn that some had attributed his gratuitous preaching among the Corinthians to his want of affection for them.

12. *Who desire occasion.*] Of imputing secular views to me: to the

CHAP. XI. that, wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workmen,
14 transforming themselves into apostles of Christ. And no wonder: for Satan also transformeth himself into an
15 angel of light. *It is* therefore no great thing, if his ministers also transform themselves as ministers of righteousness: whose end will be according to their
16 works. I say again; Let no man think me inconsiderate: but if otherwise, yet receive me as one incon-
17 siderate, that I also may glory a little. That which I *shall* speak, I speak *it* not according to the Lord, but as through inconsideration, in this confidence of glorying.
18 Since many glory according to the flesh, I also will
19 glory. For ye gladly bear with the inconsiderate, since
20 ye *yourselves* are wise. For ye bear with it, if a man bring you into slavery, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you
21 on the face. As concerning dishonour, I say that we

end that, if my opponents will glory, they may have such matter of glorying in this respect as I have.

13. But this is impossible. For &c.

Workmen.] In the gospel.

14. *Satan also* &c.] Perhaps Paul had in view Job i. 6. Pretending to do the work of an angel of light, and to be a ministering spirit to those whom he purposes to destroy." Whitby. A tone of great authority is assumed in *v.* 13, 14.

16. *I say again.*] See *v.* 1.

I also.] As well as my opponents.

17. It has been well remarked that this is said by way of concession.

18. *According to the flesh.*] As to external privileges.

19. And ye may well suffer me to glory thus. For your superior wisdom [an irony] enables you to bear with the inconsideration of others.

20. *If a man* &c.] He delicately alludes to some leading person among his opponents. If a man subject you to his imperious will, exact a large stipend, receive private gifts besides, proudly exalt himself over you, treat you contumeliously in the highest degree.

21. With regard to the usual causes of dishonour, I say that I have had my share of infirmities: 1 Cor. ii. 3. iv. 10. 2 Cor. x. 10. xi. 30. but I am equal to any in external privileges and advantages.

That ὡς ὅτι is equivalent to ὅτι, see the note on c. v. 19.

I once thought the interpretation of this verse new: but I am much pleased to find that it has the authority of Grotius.

CHAP. XI. have been weak. Yet whereinsoever any is bold, (I speak inconsiderately,) I also am bold. Are they
22 Hebrews? so *am* I. Are they Israelites? so *am* I.
23 Are they Abraham's offspring? so *am* I. Are they ministers of Christ? (I speak *as* one out of his mind,) I *am* more; in labours more abundant, in stripes far exceeding, in prisons more frequent, in deaths often.
24 Five times I received from the Jews forty *stripes* except
25 one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I floated
26 in the deep. *I have been in* journeys often, *in* dangers from rivers, *in* dangers from robbers, *in* dangers from *mine own* countrymen, *in* dangers from the gentiles, *in* dangers in the city, *in* dangers in the desert, *in* dangers
27 on the sea, *in* dangers among false brethren; in labour and toil, in watchings often, in hunger and thirst, in
28 fastings often, in cold and nakedness. Besides the things which are without, the troubles which assail me
29 daily, *in* the care of all the churches. Who is weak, and I am not weak? who falleth away, and I burn
30 not? If I must needs glory, I will glory of the things

22. *Hebrews.*] By language; and not Hellenists.

Israelites.] According to their genealogies; tracing themselves up to the patriarchs.

23. *As one out of his mind.*] This is a very strong apology for his glorying.

In deaths.] In such situations as threatened death.

24. *Forty stripes except one.*] The number of stripes could not exceed forty, by the law of Moses. Deut. xxv. 3. The σκόπες was used by the Jews in this punishment. See Josephus, quoted by Whitby in loc.

25. *Beaten with rods.*] This was the Roman manner of punishment. See Acts xvi. 21, 22.

In the deep.] Perhaps on a wreck. Or, "in an open boat, on the loss of the ship; Paul continuing out at sea in that dangerous situation." Paley's Horæ Paulinæ, p. 137.

26. *Dangers from rivers.*] While I passed wide, rapid, and swoln rivers.

28. *Besides the things which are without.*] Besides such external inconveniences as I have recounted.

29. Who is weak in the faith, Rom. xiv. 1, and I do not sympathise with him, do not bear with him, do not avoid leading him into sin by my example? Rom. xiv. 21. Who is ensnared into any offence, and I do not burn with zeal to restore him?

CHAP. XI. which concern my weakness. The God and Father of
our Lord Jesus Christ, who is blessed for ever, knoweth
31 that I speak not falsely.
32 In Damascus, the governor under king Aretas
guarded the city of the Damascenes, desiring to ap-
CHAP. XII. prehend me: and I was let down by the wall through
a window in a basket; and escaped his hands.
1 Doubtless it is not expedient for me to glory. Yet I
2 will come to visions and revelations of the Lord. I
know *concerning* a disciple of Christ, (whether in the
body, I know not; or whether out of the body, I
know not; God knoweth;) that such an one fourteen
3 years ago was caught up to the third heaven. And I
know *concerning* such an one, (whether in the body, or
4 out of the body, I know not; God knoweth;) that he
was caught up into paradise, and heard unspeakable
5 words which it is not possible for man to utter. Of
such an one I will glory: but of myself I will not glory,

32. *The governor.*] The prefect of Syria Damascena, under Aretas, a king of Arabia, who had subjected Damascus.

1. *It is not expedient.*] It brings upon me the suspicion of vain-glory. For δὴ some read δεῖ. I must needs boast, since ye have compelled me. Yet it is not expedient for me.

Supposing γὰρ to be causal, we must supply, "It is necessary to premise this." For, &c. That it may be rendered, *Yet*, see Mark vii. 28. 1 Pet. iv. 15.

Visions and revelations.] A vision is an appearance presented to the mind of a person sleeping or waking; a revelation is a suggestion of a truth, or fact, by the Spirit of God.

2. *Concerning a disciple of Christ.*] Grotius rightly explains hominem in Christo by Christianum. Paul modestly speaks of himself.

Griesbach places the comma at ἐν Χριστῷ.

In the body.] By being actually caught up to heaven.

Out of the body.] By a vision impressed on the mind. Compare Acts xii. 9.

The third heaven.] The highest heaven, where God manifests his glory. The Jews divide the heavens into the seat of the clouds, the seat of the stars, and the seat of God.

4. *Into paradise.*] It seems to me that Paul speaks of the same vision, here and v. 2; and therefore that paradise is equivalent to the third heaven, the habitation of the holy angels.

It is not possible &c.] Through the divine assistance they were understood by him, though they are unspeakable to man.

5. This is a delicate and beautiful way of commending himself.

CHAP. XII. except in my weaknesses. For if I were willing to glory, I should not be inconsiderate; for I should
6 speak the truth: but I forbear, lest any one should think concerning me above what he seeth me *to be*, or
7 what he heareth from me. And lest I should be too much exalted by the exceeding greatness of *God's* revelations, there hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me, lest,
8 *I say*, I should be too much exalted. Concerning this I besought the Lord thrice, that it might depart from
9 me. And he said unto me: "My favour is sufficient "for thee: for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest upon me.
10 I take pleasure therefore in weaknesses, in shameful treatment, in necessities, in persecutions, in distresses

6. *For.*] Supply: And yet I may be permitted to glory. For &c. Or render γὰρ *Yet.*

But I forbear.] But I refrain from the mention of what is true; desiring no other opinion of me than what is suggested by my miracles which you have seen, and my inspired doctrines which you have heard.

7. *A thorn in the flesh.*] Some bodily infirmity. See Gal. iv. 14, Whitby, and Jortin's Sermon on this text, vol. iv. London ed.

That a messenger of Satan might buffet me.] The event of which was, that Satan's instruments, such as the false apostles among you, despised and vilified me.

This is the punctuation of Bengelius. But some point thus: "There hath been given to me a thorn in the flesh, a messenger of Satan, to buffet me." According to this pointing, the natural evil under which Paul laboured is attributed to Satan; which was popular language among the Jews. See Luke xiii. 16.

Lest, I say, I should be too much exalted.] There are good authorities for omitting these words. But repetitions are not uncommon in Paul's writings. See on 1 Cor. xv. 13, 14.

8. *The Lord.*] Paul repeatedly besought the Lord Jesus, when he appeared to him in a vision; and in a vision he received the answer recorded *v.* 9.

9. *My favour.*] My favourable assistance in your preaching of the gospel is sufficient to secure its success: for my power is illustrated by the weakness of the instruments which I use in converting mankind.

Rather glory &c.] Than be afflicted or discouraged by them.

CHAP. XII.
for the sake of Christ: for when I am weak, then I am strong. I am become inconsiderate: ye have compelled me: for I ought to have been recommended by you: for I am in nothing inferior to the chiefest apostles, though I am nothing. The signs indeed of an apostle have been wrought among you in all patience, in signs and wonders and mighty works. For what is it wherein ye have been inferior to other churches, unless *it be* that I myself was not burthensome to you? forgive me this wrong. Behold, a third time I am ready to come unto you; and I will not be burthensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend, and be altogether spent, for you: though loving you most abundantly, I am less loved *by you*. But be it so: "I did not burthen you; nevertheless, "being crafty, I caught you by guile." Did I overreach you by any of those whom I sent unto you? I

10. *For when I am weak* &c.] For when I am weak in body and in outward appearance, then am I strong through the divine cooperation.

11. *Inconsiderate.*] As it were inconsiderate.

Compelled me.] By the detraction and opposition prevalent in the unsound part of your church.

Though I am nothing.] This is beautifully added, to soften the seeming arrogance of what he had said.

12. *Patience.*] He makes this virtue one sign of a true apostle, with a view to the characters of the false apostles.

13. *Inferior—wrong.*] A fine irony.

14. *A third time.*] He had been with them once: he purposed to go a second time, c. i. 15; but deferred his journey for good reasons: c. i. 23: now he is a third time ready. Observe c. xiii. 2. and see Dr. Wall's note.

15. *Spend.*] My labour, my substance, and my life.

Abundantly.] I suppose that the comparative is here used for the superlative. See c. ii. 4. Mr. Locke refers to c. vi. 12, 13.

Or, the sense may be; "even supposing that, the more abundantly I love you, the less I were loved by you."

16. He suggests the objection of some opponent.

CHAP. XII. desired Titus *to go*, and with *him* I sent a brother. Did Titus any way over-reach you? walked we not in the
19 same spirit? *walked we* not in the same steps? Think ye that we again defend ourselves to you? we speak before God in Christ: and *we do* all things, beloved, for
20 your edification. For I fear lest, when I come, I may not find You such as I would, and *lest* I may be found by you such as ye would not: lest *there be* contentions, envyings, wrath, strife, evil-speakings, whisperings,
21 swellings, disturbances: *and* lest, when I come again, my God may humble me among you, and I may bewail many that have heretofore sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP. XIII.
1 This third time, *I say*, I *am ready to* come unto you. By the mouth of two or three witnesses every matter
2 shall be established. I have told beforehand, and I *again* tell beforehand (as present the second time though now absent) those who have heretofore sinned, and all others, that, if I come again, I will not spare *them*:
3 since ye seek a proof that Christ speaketh by me, who

19. *Defend ourselves.*] By intimating that our spirit and conduct were praise-worthy.

In Christ.] As professing a belief in Christ, as being in the number of his disciples.

20. *For I fear* &c.] And it is expedient and seasonable that I should endeavour to promote your edification. For &c.

21. *Humble.*] Afflict.

Bewail.] Punish, but with pain to myself.

1. *I am ready to come.*] I have an intention to come, I am preparing to come. See on c. xii. 14.

By the mouth &c.] Agreeably to Deut. xix. 15, every matter which criminates any shall be proved by two or three witnesses.

2. *I have told beforehand.*] See 1 Cor. iv. 18, 19.

As present the second time.] This shows that his personal appearance among them would be his second visit.

3. *A proof.*] To be evidenced by the exercise of my authority.

Powerful among you.] In a display of miracles and spiritual endowments.

CHAP. XIII. with respect to you is not weak, but is powerful among you; (for though he was crucified through weakness,
4 yet he liveth through the power of God; for we also are weak in him, yet we shall live with him through the
5 power of God *shown* toward you;) try yourselves, whether ye be in the faith; prove yourselves. Know ye not *concerning* yourselves, that Jesus Christ is in you,
6 unless ye be any way reprobates? But I hope that ye
7 will know that we are not reprobates. Now I pray to God that ye do no evil; *I pray* not that We may appear approved, but that Ye may do what is good, and
8 that We may be as reprobates. For we cannot do any
9 thing against the truth, but *we can* for the truth. For we are glad when we are weak, and ye are strong; and
10 for this we pray also, *even* your perfection. Wherefore

4. *Through weakness.*] Through the weakness of that human nature which he took upon him, and that voluntary submission to his persecutors which was apparent weakness.

Through the power of God.] Who raised him from the dead. Rom. i. 4.

For we also &c.] This is another proof of Christ's power. He will manifest his power in me also at the resurrection of the righteous; though I am now his weak and persecuted disciple. C. xii. 10.

5. *Prove* &c.] Δοκιμάζετε here refers to δοκιμὴν, *v.* 3. Prove your own selves, and not me: as thus you will not have personal experience of my apostolical power. See Griesbach's punctuation, which I have nearly followed.

Unless ye be any way reprobates.] Nisi sicubi, nisi in aliquo. See Pol. Syn. "in some degree:" Dr. Owen. Bowyer, 4to. Unless ye prevent the manifestation of Christ's power and influence in you, Rom. viii. 10, by any kind of conduct which will not bear the touchstone of his gospel.

7. *I pray not.*] So Vatablus and Menochius in Pol. Syr.

Approved.] By the exercise of my power.

As reprobates.] As if we could not give a proof of our apostleship in punishing obstinate opponents.

8. I say, my prayer is that ye may do what is good. For then no Apostle of Christ can inflict judgements on you.

9. I say, that we may be as reprobates; that is, as having the appearance of weakness with respect to inflicting punishment on you. For we are glad when we appear weak in this sense, and ye strong in Christian virtues and endowments.

We pray also.] *Also* refers to *v.* 7.

CHAP. XIII.

I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me, *but* to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of the same mind, live in peace: and the 12 God of love and peace will be with you. Salute one 13 another with an holy kiss. All the saints salute you. 14 The favour of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Spirit, *be* with you all.

10. *I should use sharpness.*] See the Greek phrase, 2 Macc. xii. 14.

11. *Be of the same mind.*] This is an exhortation to concord and unanimity, in opposition to the divisions about teachers which prevailed among them. See Rom. xii. 16. xv. 5. Phil. ii. 2. iii. 16. iv. 2. "Hold together in communion and love." Dr. Wall.

Live in peace.] Abstaining from mutual injuries.

THE

EPISTLE OF PAUL

TO THE

GALATIANS.

CHAP.

I.

1 PAUL, an apostle, (not from men, nor by man,
but by Jesus Christ, and God *the* Father, who raised
2 him from the dead,) and all the brethren that are with
3 me, to the churches of Galatia: favour be to you, and
peace, from God *the* Father, and *from* our Lord Jesus
4 Christ; who gave himself for our sins, that he might
deliver us from this present evil age, according to the
5 will of our God and Father; to whom *be* glory for ever
and ever. Amen.

6 I wonder that ye are so soon removed from him who
called you into [the] favour [of Christ,] to a different

Some Judaizing Christians had inculcated on the Galatians the necessity of conforming to the law of Moses, and had thus perverted them from the true gospel. The Apostle's main object is, to show that Christians were not bound to observe the ceremonial law.

This epistle, says Markland, is written with more than usual warmth and spirit. See Bowyer. 4to.

1. *Not from men.*] Originally; not from the suggestion, or instruction, of men.

Nor by man.] By his ministration, like Matthias.

But by Jesus Christ, &c.] By the ministration of Christ who appeared to me; and ultimately, by the act of God.

4. *Gave himself.*] A sacrifical term: offered himself on the cross.

Evil age &c.] A description comprehending both Jews and Gentiles: Rom. iii. 9: Christ acting thus, and proposing this end, according to the will of our God and Father.

6. *From him who called you.*] He means himself. See c. v. 8.

Into the favour of Christ.] Into the gracious covenant of the gospel. Ἐν is often used for εἰς.

CHAP. I. gospel: which *indeed* is not *one and* another; but there are some who trouble you, and desire to pervert the
8 gospel of Christ. But though we, or an angel from heaven, preach any gospel unto you, besides that which
9 we have preached unto you, let him be accursed. As we have said already, so I now say again; If any one preach any gospel unto you besides that which ye have
10 received, let him be accursed. For do I now approve myself to men, or to God? or do I seek to please men? [for] if I still pleased men, I should not be *the* servant of Christ.
11 But I declare to you, brethren, that the gospel
12 preached by me is not according to man. For I neither received it from man, nor was I taught *it* but
13 by the revelation of Jesus Christ. For ye have heard of my former behaviour in the Jewish religion, that I exceedingly persecuted the church of God, and laid it
14 waste; and made a proficiency in the Jewish religion above many of the same age in mine own nation, being

7. *Another.*] But I recal the word *different.* The gospel is not sometimes one thing, and sometimes another. Hebr. xiii. 8. Compare 2 Cor. i. 13. xi. 4.

Εἰ μὴ is equivalent to ἀλλὰ, at 1 Cor. vii. 17.

8, *An angel from heaven.*] This is putting a strong case, by way of illustration.

9. A repetition for the sake of emphasis.

10. I preach not a different gospel, in compliance with Jewish prejudices, and to avoid persecution. For &c.

Now.] After having done and suffered so much for the gospel.

Approve myself to.] Endeavour to conciliate: recommend myself to. So ἤρεσκον is here used for "endeavoured to please."

Or do I seek to please men.] This clause is omitted in Æth. with the approbation of Dr. Mill, Dr. Owen, and Mr. Wakefield. Dr. Owen thinks it probable that it was a marginal explanation of ἀνθρώπους πείθω. See Bowyer, 4to.

For if I still pleased.] Some MSS. and versions omit *for* here. If we retain it, we must supply, This would be unworthy conduct: for &c.

11. *According to man.*] Of human origin, received from men, or taught by them: as *v.* 12. explains the phrase.

12. I have removed the point from ἐδιδάχθην, though contrary to the authority of the best editions.

13. This appears from the following facts. For &c.

CHAP. I.

more exceedingly zealous of the traditions of my fathers: but when it pleased God, who separated me *to* 15 *the gospel* from my mother's womb, and called *me* by his 16 favour, to reveal his son by me, that I might preach the glad tidings of him among the gentiles; I did not 17 confer immediately with flesh and blood; nor did I go up to Jerusalem to those that were apostles before me; but I went into Arabia, and returned to Damascus. 18 Then, after three years, I went up to Jerusalem, that I might see Peter; and abode with him fifteen days. 19 But I saw none other of the apostles, except James the 20 Lord's brother. (Now *concerning* the things which I write unto you, behold, *as* in the presence of God, I 21 speak not falsely.) Afterward I went into the regions 22 of Syria and Cilicia; and I was unknown by face to the 23 churches of Judea, which were in Christ: but they had only heard, that he, who formerly persecuted us, now 24 preached the faith which formerly he laid waste. And they glorified God because of me.

CHAP. II.

1 THEN, after fourteen years, I went up again to Jerusalem with Barnabas, and took with me Titus also.

14. *Traditions.*] Not only more exceedingly zealous of the law, but of the traditions mixed with it.

15. Some read, "But when it pleased Him who separated me &c." that is, who foresaw from the beginning of my life that I should be a fit instrument in propagating the gospel; see Jer. i. 5; and who, in his fit time converted me by the special favour of an extraordinary revelation.

18. *That I might see Peter.*] Not learn of him, not consult with him.

19. *Brother.*] The Jews, and the Greeks and Romans, give a latitude to this word. James may have been the son of a brother, or of a sister, to Mary.

20. It appears by this vehemence of asseveration, and by *v.* 11, 12, 22, that the Judaizers had represented Paul as one who had learnt the gospel by resorting to the Apostles, and other Christians, in Jerusalem and Judea.

1. *After.*] That διὰ is used for μετὰ, see Matth. xxvi. 61. Mark ii. 1.

I went up again.] See c. i. 18. and Acts xv. 2. He went up to Jerusalem from Antioch, to consult the church about the freedom of the gentiles from Jewish rites.

CHAP. II. And I went up by revelation, and communicated to them that gospel which I preach among the gentiles; but privately to those that were of reputation, lest I might run, or might have run, in vain. But not even Titus, that *was* with me, being a gentile, was compelled to be circumcised: and that because of false brethren brought in privily, who came in privily to spy out our freedom which we have in Christ Jesus, that they might bring us into slavery: to whom we yielded by subjection, no not for an hour; that the truth of the

2. *By revelation.*] Made to himself, or to some other prophet. This circumstance is not mentioned by Luke.

To them.] To the apostles and elders at Jerusalem. A construction πρὸς τὸ σημαινόμενον.

Privately.] Because many could not bear the doctrines, that the gentiles had a right to admission into the Christian church, and that all converts were exempted from Jewish observances.

Lest I might run &c.] Lest I might run hereafter, or might have run formerly, to no purpose. An allusion to one of the Grecian games.

His future and former labours would be defeated, if the chief apostles disapproved of his doctrine.

3. *That was with me.*] Who was my companion in my journey from Antioch to Jerusalem. This was great fortitude in Paul, considering the strength of Jewish prejudices. See Acts x. 28. xi. 3. It was also an explicit declaration of his sentiments on the subject of consorting with gentile converts; and a plain evidence to the Galatians, as Locke observes, that circumcising such was no part of the gospel preached by him.

A gentile.] Born of parents who were gentiles; and of course uncircumcised in his infancy,

Was compelled to be circumcised.] I did not interpose my persuasion and authority for that purpose. He gives the reason of his conduct in the following verse.

4. The construction will be clear by supplying Now *I did this*, or, Now *this was done*, because of &c.

False brethren.] It appears from Acts xv. 1, 5, 24, that they were Pharisees; and that the council at Jerusalem passed a censure on them.

Brought in privily.] Compare similar words, Rom. v. 20. 2 Pet. ii. 1. Jude 4.

Our freedom &c.] From Jewish rites, which freedom we have as Christians.

Slavery.] To the yoke of the Mosaic law.

5. *By subjection.*] Locke excellently observes that though Paul complied with the Jewish law from the motive of expedience to others, 1 Cor. ix. 20, yet he would not yield when subjection was claimed as due.

That the truth of the gospel &c.] The purity of it, the non-necessity of mixing Jewish rites with it, might lastingly remain [*permaneret*] among you.

CHAP. II. gospel might continue with you. But concerning those who appeared to be considerable, (whatsoever they
6 were, it maketh no difference to me: God accepteth no man's person: for) those, *I say*, that appeared *to be*
7 *considerable*, in conference added nothing to me. But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of
8 the circumcision was to Peter: (for he who wrought powerfully in Peter to the apostleship of the circumcision, wrought powerfully in me also toward the gen-
9 tiles;) and when James, and Peter, and John, that appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that We *should go* to the
10 gentiles, and They to the circumcision: only *desiring* that we should remember the poor; which very thing I was earnest also to do.
11 But when Peter came to Antioch, I withstood him
12 to his face, because he was to be blamed. For before

6. The literal rendering is this: "But from those who seem to be "somewhat——(whosoever they were, it maketh no difference to me: "God accepteth no man's person:) for those who seem" &c.

After the word *somewhat*, Paul was about to add, *I received no instruction:* but, having thrown in the parenthesis, he resumed his sentence under another form; and in resuming it he used γάρ, because the fact advanced proves the assertion that God is no accepter of persons.

Those that appeared to be considerable.] Who were really men of eminence; the Greek being equivalent to τῶν ὄντων τι.

Lardner observes that Paul got the start of all the rest in preaching to the gentiles, and had laboured among these with great success, while the rest were still in Judea teaching Jews: and that the ministry of Peter, and of the other apostles with him, was employed for some time, solely, or however chiefly, among Jews in Judea; though afterward they preached very freely to gentiles, in several parts of the world. Suppl. to Cred. iii. 150.

9. *The right hands of fellowship.*] Acknowledging us their colleagues and fellow workers in the gospel.

10. The pronouns αὐτὸ τοῦτο are pleonastic, after the Hebrew and Syriac manner.

By *the poor*, Paul means the poor Saints, or Christians, at Jerusalem. Rom. xv. 26.

11. *To Antioch.*] Whither I had gone before him. Acts xv. 30.

To be blamed.] In the Greek the participle is used for the adjective: as Hebr. xii. 18, ψηλαφωμένῳ.

CHAP. II. some came from James, he ate with the gentiles: but, when they were come, he withdrew and separated him-
13 self, fearing those of the circumcision. And the other Jews also dissembled with him; so that Barnabas likewise was carried away with *them* by their dissimulation.
14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said to Peter in the presence of *them* all; "If thou, being a Jew, live ac-
" cording to the manner of the gentiles, and not accord-
" ing to that of the Jews, why compellest thou the
15 " gentiles to live like the Jews? We, *who are* Jews by
16 " nature, and not sinners of the gentiles, since we know
" that a man is not justified by *the* works of *the* law, but
" by faith in Jesus Christ; even We have believed in
" Jesus Christ, that we might be justified by faith in
" Christ, and not by the works of *the* law: for by *the*
17 " works of *the* law no man can be justified. But if,

12. *From James.*] From Jerusalem, where James was.

He withdrew himself.] Se subduxit, subtraxit, furtim id agens. His reason was, an undue fear of the converted Jews: from which unworthy motive he acted contrary to the revelation made to him, and to his declared sentiments; and thus obstructed the progress of Christianity among the gentiles. See Acts x. 15, 28, 34, 35.

13. *Dissembled.*] Concealing their real sentiments through fear.

14. *According to.*] That πρὸς has this sense, see 2 Cor. v. 10.

According to the manner of the gentiles.] Eating with the gentiles animals slain by them. See *v.* 12.

Why compellest thou &c.] Why, by an inconsistent conduct, and by the influence of a great example, do you induce the gentiles to think that Jewish rites and customs are of indispensable obligation; those very rites with which you have occasionally dispensed.

15. *By nature.*] In our natural, original, state.

Sinners.] The gentiles were idolatrous and immoral from their very religion. See 1 Cor. vi. 1.

Such terms are applied to the whole body of the gentiles; as ἅγιοι is to that of Christians.

16. *Is not justified.*] Cannot be accepted of God, so as to enter into the new covenant with him, on a plea of obedience to the law of Moses.

Even We.] And much more should the gentiles, whose religious advantages are so far inferior to what we enjoy. Rom. iii. 1, 2.

For by the works of the law &c.] Paul gives the reason, Rom. iii. 20: because the law multiplied offences. See also Rom. iv. 15. v. 20. vii. 7. viii. 3 Gal. iii. 10.

CHAP. II. "while we seek to be justified by Christ, we ourselves
" also be found sinners, *is* Christ *the* minister of sin?
18 " By no means. For if I build again the things which
19 " I have destroyed, I make myself a transgressor. For
" I, through the law, have died to the law, that I
20 " might live to God. I have been crucified with
" Christ: nevertheless I live; yet not I, but Christ
" liveth in me: and the life which I now live in the
" flesh, I live by faith in the Son of God, who loved
21 " me, and delivered up himself for me. I do not make
CHAP. III. " void the favour of God: for if justification *come* by
" the law, then Christ died in vain."
1 O unwise Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been heretofore
2 clearly set forth [among you] *as* crucified? This

17. *Be found sinners.*] As we must be, if we undertake to perform the whole law of Moses.

Is Christ the minister of sin?] Is Christ, is the great Saviour and Redeemer himself, the author of a dispensation which leaves men under sin, subjects them to it, multiplies it on them? The question implies Paul's indignation at such a consequence.

18. It will follow, I say, that Christ leads to sin, or transgression. For if I re-establish the necessity of observing that law which I annulled by my decree at Jerusalem, and by my former declarations and conduct, I rest my acceptance with God on a law which places me in the class of transgressors.

19. But I ought not to build again what I have destroyed. For &c.

Through the law.] By the tenour of the law itself, which foretels that better covenant which Christ has introduced, I am wholly freed from observing the law.

To God.] Under the Christian law, which God now enacts.

20. I have been crucified, as it were, together with Christ, to a law of works and therefore of transgressions: yet I live, or rather Christ lives in me; as I lead my present religious life through faith in the Son of God, by which faith I have been admitted into covenant with God.

21. I do not frustrate the undeserved favour of God in the gospel: for if justification in the sight of God, so as to be admitted into covenant with him, and consequently to become heirs of future glory, c. v. 5, can arise from observing the law, then there was another way to the divine favour on earth and in heaven than by the death of Christ; then the old covenant of the law superseded the necessity of the new covenant by Christ.

1. *Bewitched you.*] The word is used metaphorically. Who hath influenced you; as it were by the power popularly attributed to magical words and rites?

Among you.] The words ἐν ὑμῖν are omitted in some MSS. and versions:

CHAP. III.

only I desire to learn from you: Received ye the Spirit
by *the* works of *the* law, or by *the* hearing of faith?
3 Are ye so unwise? having begun with the Spirit, are
4 ye now made perfect by the flesh? Have ye suffered so
many things in vain? if indeed *it must be* even in vain.
5 He therefore who ministered to you the Spirit, and
wrought miracles among you, *did he thus* by *the* works
6 of *the* law, or by *the* hearing of faith? even as "Abra-
"ham believed God, and it was counted to him for
7 "righteousness." Know therefore that those who are of
8 faith, are *the* sons of Abraham. And the scripture,
having foreseen that God would justify the gentiles by
faith, proclaimed before glad tidings to Abraham,
saying; "Through thee all nations shall be blessed."
9 So those that are of faith are blessed with faithful
10 Abraham. For as many as are of *the* works of *the* law,
are under a curse: for it is written; "Cursed *is* every

but they may be considered as a Hebrew pleonasm. "Before whose eyes I formerly represented Jesus Christ in a lively manner, as having suffered crucifixion." "To whom I so clearly preached Christ crucified."

2. *Only.*] As sufficient to decide the point: since the receiving of the Spirit is the earnest of present adoption and of future glory.

3. Having begun with spiritual gifts and a spiritual religion, are ye now made perfect, are ye not rather debased and burthened, by the carnal ordinances of the law?

4. Have ye suffered so many persecutions in vain? If indeed the event shall prove that they have been suffered in vain: which I will not suppose; but rather trust that you will see your errors and amend them.

5. I understand ἦν after the two participles; and suppose that Paul speaks of himself with his usual delicacy. None but Apostles could impart the Spirit.

6. The faith of him who communicated, and of you who received, the Spirit, was rewarded in like manner as the faith of Abraham was.

7. *The sons.*] His imitators, and heirs of the promise made to him.

8. *Through thee.*] By the birth of Christ among thy descendants.

10. *Of the works of the law.*] The phrase is opposed to *of faith*, *v.* 7, 9.

A curse.] The reason follows. See also 2 Cor. iii. 6.

All the things.] The emphatical word *all* occurs Deut. xxviii. 1. It is inserted in Italics by our translators Deut. xxvii. 26; where the Hebrew word for it ought to be reinstated in the original, from Sam. MSS. and the lxx. The law therefore, considering the infirmity of human nature, Rom. viii. 3, subjects its votaries to a curse, instead of deriving on them a blessing.

CHAP. III. "one who continueth not in all the things which are
"written in the book of the law, to do them." But
11 that no man is justified by *the* law in the sight of God,
12 *is* evident: for "the just shall live by faith." Now the
law is not of faith: but "he who doeth them, shall live
13 "by them." Christ hath redeemed us from the curse
of the law, having been made a curse for us: (for it is
written, "Cursed *is* every one that hangeth on a
14 "tree:") that the blessing of Abraham might come
on the gentiles through Jesus Christ; that we might
receive the promise of the Spirit by faith.
15 Brethren, (I speak according to the manner of men,)
though *it be* but a man's covenant, yet, if it be con-
16 firmed, no man disannulleth it or addeth to it. Now
to Abraham and to his seed the promises were made.
(It is not said, "And to seeds," as of many; but, as
17 of one; "And to thy seed," which is Christ.) And
this I say, *that* the covenant which God confirmed be-
fore [concerning Christ,] the law, which was four hun-
dred and thirty years after, doth not disannul, so as to

11. But it is manifest, by the tenour of the Christian covenant, that works of the law are not required as the condition of being admitted into that covenant. Ye all know that belief in Jesus, as the Christ, is sufficient for this purpose; agreeably to the declaration of the prophet Habakkuk, The just &c.

12. Now the law does not require faith, but works; by pleading which none could be received into the Christian covenant. Rom. iii. 9.

13. *Redeemed.*] By abolishing the law, and dying to establish a better covenant.

A curse.] That is, as it were accursed: treated by men as if he had committed a crime worthy of death, and of the divine wrath. Deut. xxi. 23.

14. *Of Abraham.*] Promised to him: v. 8: that, according to this blessing, we gentiles might receive the Spirit, on the sole previous condition of faith.

15. To make use of an example drawn from the affairs of men, none disannuls, or superadds to, a duly ratified covenant even of a *man.*

16. Now here is a case in which *God* makes promises to Abraham and to his seed.

I am persuaded that from οὐ λέγει to Χριστὸς is a marginal note inserted into the text. 1. The promises were made to Abraham, through Isaac, and the seed of Isaac: they were not made to Christ, who is the grand subject of them. 2. Neither זרע nor σπέρμα is used plurally for descendants.

CHAP. III. make the promise of none effect. For if the inheritance *be* of *the* law, *it is* no more of promise: but God freely
19 gave *it* to Abraham by promise. *To* what *purpose* then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ministered by angels through the
20 hand of a mediator. Now a mediator is not *a mediator*
21 of one; but God is one. *Is* the law then against the promises of God? By no means: for if a law had been given which could have bestowed life, *then* truly justi-
22 fication would have been by the law. But the scripture hath included all together under sin, that the promise by faith in Jesus Christ might be given to those who
23 believe. But before faith came, we were kept under the law, included together to the faith which was afterward

18. *For if the inheritance be of the law, it is no more of promise.*] The reason is, because obedience to law makes reward a matter of debt; whereas in fact the inheritance, or Abraham's reward, was a free gift by promise. See Rom. iv. 4, 14.

19. *It was added.*] It was superadded between the Abrahamic and Christian dispensations. προσετέθη, which is a well supported reading, though Griesbach prefers ἐτέθη, answers accurately to παρεισῆλθε, Rom. v. 20.

Because of transgressions.] To restrain the idolatry and immoralities with which the world abounded.

Till the seed should come.] And the law was to subsist, till that generation of Israelites in whose time the Messiah was to appear.

Ministered by angels.] See Acts vii. 53. Hebr. ii. 2. These texts are consistent with others which attribute the giving of the law to God; who is said to do what his instruments do by his power and authority.

20. The sense of this verse, as usually given, is: Now a mediator supposes more parties than one: and of these parties the unchangeable God is one. The Ethiopic translator has, Dominus unus est duorum; interpreting, as I suppose.

I have long thought this passage a gloss: an opinion confirmed by Michaelis, in Bowyer, 4to. and in Marsh's translation, ii. 410.

22. Is the law then inconsistent with the promises of God made to Abraham? By no means: It is an inferior covenant, which cannot bestow life.

All.] See Ps. xiv. 2. Rom. iii. 10 &c. All the world: Jews as well as gentiles. Τὰ πάντα which is also the reading of some, Rom. xi. 32, is used for τοὺς πάντας. See John vi. 37, 39.

23. *Faith came.*] The gospel-covenant was proposed.

Kept.] We were under the custody and inflexible rigour of the law: c. iv. 3. Locke. Or, We were guarded against idolatry and immorality by the law.

CHAP. III. to be revealed. So that the law was our guide to Christ, that we might be justified by faith. But now
26 faith is come, we are no longer under a guide. For ye
27 are all *the* sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have
28 put on Christ. There is neither Jew nor gentile, there is neither slave nor free, there is neither male nor
29 female: for ye all are one in Christ Jesus. But if ye *be*

CHAP. IV. Christ's, then ye are the seed of Abraham, [and] heirs according to the promise.

1 Now I say *that* the heir, as long as he is a child, differeth nothing from a servant, though he be master
2 of all; but is under tutors and guardians, until the time
3 appointed by *his* father. So we likewise, when we were children, were in servitude under the elements of the
4 world: but when the fulness of the time was come, God
5 sent forth his son, born of a woman, born under *the* law,

24. *Guide.*] The original word anciently meant a conductor, qui puerum in ludum ducebat et reducebat. The law was our conductor to Christ in our state of pupillage. How? By its doctrines, moral precepts, types, and prophecies: and by showing the difficulty of performing a law of works.

25. But the better covenant being established, the introductory one ceases.

26. *All.*] Not one particular people, but all mankind; and that, by the easy condition of faith in Jesus Christ.

27. I say, the sons of God. For by baptism ye engaged to put on the character of Christ; Rom. xiii. 14; and belief in Christ, and imitation of him, will entitle you to that high privilege.

28. *There is neither male nor female.*] Under the law, males only entered into covenant with God.

One.] Some read ἓν. One person, one body: all national, civil, and personal distinctions are done away among Christians, as far as religion is concerned.

29. But [or, Now] if ye be Christ's, then are ye the seed of Abraham by imitating his faith, and heirs according to the promise made to all nations: *v.* 8. See Rom. iv. 16.

3. *When we were children.*] And therefore wanted instruction and discipline.

Under the elements of the world.] Under an introductory and ritual law, which occupied us about the things of this world. Observe Col. ii. 8, 20. Hebr. ix. 1. The phrase seems opposed to the spiritual and perfect law of Christ.

4. *The fulness of the time.*] A fit state of the world for the introduction of the gospel, considering the religious, moral, political, and literary

CHAP. IV. to redeem those that were under *the* law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying *out*, "Abba,"
7 *that is*, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir [of God] through
8 Christ. At that time however, when ye knew not God,
9 ye served those who by nature are not gods: but now, after ye have known God, or rather have been known by Him, how turn ye again to the weak and poor ele-
10 ments to which ye desire to be again in servitude? Ye observe days, and months, and seasons, and years.
11 I fear concerning you, lest I have bestowed on you labour in vain.
12 Brethren, I beseech you, be as I *am;* for I also *am*
13 as ye *are*. Ye have not wronged me in any thing: but

circumstances of mankind. The expression answers to the mature age of the pupil as appointed by his father, mentioned *v.* 2.

Born under the law.] To which he regularly conformed himself.

5. *To redeem.*] From its slavery and curse. See c. iii. 13.

6. *Crying out*, &c.] Impelling and entitling us to invoke God under the title of Abba; the Syriac word for Father.

8. *At that time.*] In the time of your servitude.

By nature.] But only in the imaginations of men.

9. *Have been known by Him.*] God having acknowledged you as his sons, by admitting you into covenant and giving you the Spirit.

Again.] That πάλιν ἄνωθεν is no unusual pleonasm, see Wetstein.

Weak.] See Rom. viii. 3. Hebr. vii. 18. The law was comparatively weak in the motives which it afforded to the practice of goodness: it was also weak as to justifying its votaries.

Poor.] As to conferring spiritual gifts, pardon, peace, and an inheritance in heaven.

To be again in servitude.] The law of Moses was abolished; and the Galatians revived it. See c. v. 1. Thus they subjected the world a second time to a yoke from which it had been rescued.

But Locke says that the Galatians desired to be a second time in servitude; first to false gods, *v.* 8, and then to Judaism.

10. Ye observe the seventh day, new moons, the passover and other stated feasts, and the sabbatical year.

12. The punctuation and sense may be: Be one with me; for I also am one with you: brethren, I beseech you. [See similar language, 1 Kings xxii. 4.] And there is just reason that I should be one with you, considering your former conduct toward me. Ye &c.

CHAP. IV.

ye know that in weakness of the flesh I preached the gospel to you at first: and [my] trial which was in
14 my flesh ye did not set at nought nor scorn: but ye received me as an angel of God, *or even* as Christ Jesus.
15 What therefore [were] your congratulations of yourselves? for I bear you witness that, if *it had been* possible, ye would have plucked out your own eyes, and have
16 given them to me. Am I therefore become your enemy,
17 when I tell you the truth? *Some* zealously affect you, *but* not well: yea, they desire to exclude you, that ye
18 may zealously affect them. But *it is* good to be always zealously affected in a good thing; and not only when
19 I am present with you, my children, of whom I travail
20 in birth again, until Christ be formed in you. But I could wish to be present with you now, and to change my voice: for I doubt concerning you.
21 Tell me, ye who desire to be under *the* law, do ye
22 not hear the law? For it is written, that Abraham had two sons; one by a bond-woman, and another by a
23 free-woman. But he *that was* of the bond-woman, was

13. But, on the contrary, ye know &c. *v.* 13, 14, 15.

In weakness of the flesh.] This he calls his trial in the next verse: and his thorn in the flesh, 2 Cor. xii. 7.

15. How great therefore was your former felicitation of yourselves on my account! For you would have given me the very strongest proofs of your affection.

16. Change not your conduct toward me, because I assert your freedom from the Mosaical law.

17. *Exclude you.*] From the privileges of Christians; or, from my affection.

18. *In a good thing.*] Such as the pure doctrine of the gospel. Or, toward a good man.

20. *And to change my voice.*] From the paternal language which I used *v.* 19, to the magisterial.

I doubt concerning you.] Whether you will stand fast in your Christian liberty. C. v. 1.

21. *Tell me* &c.] This is authoritative. See *v.* 20.

Hear the law?] With reverence, and submission to its authority. The law is sometimes used for the books of the Old Testament in general. See John x. 34.

Let me then engage your attention, by accommodating the language of these books to my present purpose; let me illustrate my argument by borrowing from them an apt comparison.

CHAP. IV. born according to the flesh; whereas he of the free-woman *was* by promise. Which things are spoken *by*
24 *me* allegorically: for these are the two covenants; the one from mount Sinai, bearing children to servitude,
25 which is Agar: (for this Agar is mount Sinai in Arabia, and answereth to the Jerusalem which now is: for she
26 is in servitude with her children:) but the Jerusalem
27 from above is the free-woman, who is our mother. For it is written; "Rejoice, thou barren, who bearest not; "break forth and shout, thou who travailest not; for "the desolate hath many more children, than she that
28 "hath an husband." Now we, brethren, according to
29 the manner of Isaac, are *the* children of promise. But as then he that was born according to the flesh persecuted him *that was born* according to the spirit, even so

23. *According to the flesh.*] Without a divine promise and interposition.

24. *Which things are spoken by me allegorically.*] Or, which things are *here* allegorised *by me*. That is, which things I may instructively consider as if they had a further meaning than the historian gave them.

For these are the two covenants.] The causal particle γὰρ may seem to authenticate the clause which Æth. omits: as it seems to introduce a reason for it. But, like γὰρ *v.* 22, it may give a reason for hearing the law. The words αἱ δύο are doubtful.

25. The term Agar represents the covenant which was made on mount Sinai in Arabia, and corresponds to the present Jerusalem: for Jerusalem is mostly under servitude to the law, by far the greatest part of her children wearing that heavy yoke.

26. *But the Jerusalem from above.*] Ἡ δὲ answers to μία μὲν, *v.* 24: and *from above* is opposed to *which now is*, *v.* 25. See Hebr. xii. 22. Rev. iii. 12. Bishop Pearce, see Epistolæ duæ, ingeniously conjectures ἀπὸ Ἱερυσαλὴμ, in opposition to ἀπὸ ὄρους Σινᾶ, *v.* 24: but ἄνω shows the extent of Paul's divine illumination in his acquaintance with prophetic language.

Is the free-woman.] Represents Sarah, the mother of us Christians in general: you gentile converts being the sons of Abraham by imitating his faith; and Sarah bearing children to freedom from the law, and to the inheritance of God's promises, in the Jewish converts descended from her.

27. I say, "our mother," comprehending you gentiles. For the words of Isaiah, c. liv. 1, are true of the Christian Jerusalem, however depressed she may appear to the Jews. She shall have a far more numerous offspring than the Jewish church ever had, though the spouse of Jehovah.

29. *Persecuted.*] Derided, insulted; Gen. xxi. 9; so now do the Jews persecute us Christians. This is a delicate way of admonishing and reprehending the Jewish persecutors.

According to the spirit.] By promise and miracle.

CHAP. IV. *it is* now. Nevertheless, what saith the scripture? " Send forth the bond-woman and her son: for the son 30 " of the bond-woman shall not be heir with the son of " the free-woman." 31 So then, brethren, we are not children of the bond-

CHAP. V. woman, but of the free. Stand firmly therefore in the 1 freedom with which Christ hath made us free, and be not again put under the yoke of servitude.

2 Behold, I Paul say unto you that, if ye be circum- 3 cised, Christ will profit you nothing. Yea, I testify again to every man who is circumcised, that he is a 4 debtor to do the whole law. Christ is become of none effect to you, whosoever of you seek to be justified by 5 *the* law; ye are fallen from *the covenant of* favour. For we by the Spirit look for the hope of justification 6 through faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which

30. But let me convey further instruction to you Jews from the passage in the writings of Moses. As the bond-woman and her son were cast out; so you who disbelieve the gospel, and oppose its preachers, are to be rejected, and excluded from the inheritance promised to us.

It is probable that Paul thus adapted a part of the Mosaic history to his purpose, not only because it was conformable to the manner of teaching among the Jews, but that he might convey to his countrymen harsh truths indirectly and with address.

31. Since therefore we are children of promise, *v.* 28, and are persecuted like the heir, it follows that we are children of the *free-woman.*

1. In consequence of which "stand fast in the *freedom* with which Christ hath made us *free;* and be not again put under the yoke of *servitude.*"

2. *Circumcised.*] Expecting to be justified by circumcision; *v.* 4, 5; and considering it as a matter of necessity that you gentiles should thus enter into covenant with God.

3. To make a greater impression, I repeat it that persons who are thus circumcised, and who consider subjection to that rite as an indispensable duty, vacate the covenant of grace, and solemnly stipulate to perform the whole law of Moses. C. iii. 10

5. *By the Spirit.*] By the gospel-covenant, which the Spirit attests, and which communicates the Spirit. C. iii. 3.

Look for the hope of justification.] Expect present acceptance with God, and the future glorious hope of that acceptance.

Through faith.] Through faith which worketh by love: *v.* 6: that is, which produces obedience to God's commands: see 1 Cor. vii. 19: a principal Christian duty being put for the whole Christian duty.

6. I say, through faith. For &c.

CHAP. V. worketh by love. *Once* ye ran well: who hindered you
7 that ye might not obey the truth? This persuasion
8 *came* not from him who called you. A little leaven
9 leaveneth the whole lump. I am persuaded concerning
10 you, through the Lord, that ye will not think otherwise *than I do*: but he who troubleth you will bear
11 *his* judgement, whosoever he be. And *as to* myself, brethren, if I still preach circumcision, why do I still suffer persecution? then would the stumbling-block of the cross be done away.
12 I could wish that they were even cut off who disturb
13 you. For, brethren, ye have been called to freedom: only *use* not freedom for an occasion to the flesh, but by
14 love serve one another. For all the law is fulfilled in one commandment, *even* this; "Thou shalt love thy

7. *Ran.*] A metaphor from the Grecian games.

Who.] What Judaizers? what Perverters? See *v.* 12.

8. *From him who called you.*] From me who converted you. Some omit ἐκ. "Was this persuasion from him who called you?"

9. A few seducers may corrupt all. 1 Cor. v. 6. Hence it follows that those who disturbed them [*v.* 12.] were few in number.

10. *Through the Lord.*] Through the goodness and assistance of the Lord.

Will bear his judgement.] Such judgement might be censure, excommunication, or the infliction of bodily disease. It might be future punishment also; the case of impenitence being supposed.

Whosoever he be.] How eminent soever he may now appear.

11. Hence we learn that some had falsely objected to Paul his having preached the necessity of circumcision among the gentiles: and that not preaching it was a principal cause why the Jews persecuted him, and why that people was alienated from the gospel.

12. *Even cut off.*] By the judgement of God; he inflicting diseases to the destruction of the body, and the salvation of the soul. 1 Cor. v. 5. For the Greek, see Bowyer 4to. where Kuster de verbo medio p. 66, is quoted to show that the future of the middle voice signifies passively. Paul uses ὄφελον with an indicative mood, 1 Cor. iv. 8. and 2 Cor. xi. 1: in which latter place ἀνείχεσθε is the true reading.

13. For, brethren, such are enslavers of you, who have been called &c.

Use not freedom.] In the Greek, ἔχητε may be understood. Use not your evangelical freedom for an occasion of dispute and contention, and of provocation and scandal to the Jewish Christians.

Serve.] This word is elegantly and forcibly used, in opposition to *freedom*. Though called to freedom, yet enter into the servitude of love; however cautiously you should avoid servitude to the law.

14. *All the law.*] As far as it relates to our fellow creatures.

CHAP. V. "neighbour as thyself." But if ye bite and devour
one another, take heed that ye be not consumed by one
another.

16 Now I say; Walk by the Spirit, and fulfil not the desire
17 of the flesh. For the flesh desireth against the Spirit, and
the Spirit against the flesh: and these are contrary the one
to the other; so that ye do not the things which ye would.
18 But if ye be led by the Spirit, ye are not under *the*
19 law. Now the works of the flesh are manifest, which are
20 *these*; [Adultery], fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, contentions, rivalries,
21 wrath, disputes, divisions, heresies, envyings, murthers, drunkenness, revellings, and such-like: of which I tell
you beforehand, as I have also told *you* beforehand,
that those who do such things will not inherit the king-
22 dom of God. But the fruit of the Spirit is love, joy,
peace, long-suffering, gentleness, goodness, faithful-
23 ness, meekness, temperance: against such things there

15. *Bite and devour.*] After the manner of wild beasts.

16. *Of the flesh.*] Of the body, or animal part.

17. *So that ye do not.*] The event therefore is, that often ye do not practise what your mind approves of. Rom. vii. 19.

18. *Ye are not under the law.*] Ye are under a covenant of favour, and are heirs of God. Compare Rom. viii. 13, 14, with *v.* 16, 17, 18.

20. *Idolatry.*] With its impure attendant rites. See 1 Pet. iv. 3.

Sorcery.] Magical incantations, with a murtherous or malicious design. The apostle does not ascribe any effect to such rites; but condemns the usual intention of them.

Hatred, contentions.] Settled enmities, sharp though temporary contentions.

Divisions.] Under different leaders.

Heresies.] The adopting of doctrines, and the forming of parties in maintenance of such doctrines, from secular views or contentious motives.

21. *Revellings.*] Feastings attended with loose songs and dances.

As I have also told you beforehand.] When I was with you.

22. *Gentleness.*] Facility of manners, kindness.

Goodness.] A disposition to beneficent actions.

Faithfulness.] Fidelity.

Against such things.] Against such-like dispositions and actions there is no prohibiting or condemning law; no stern law, like that of Moses. See 1 Tim. i. 9.

Hence we may account for the addition of ἀγνεία in some MSS. and verss. *v.* 23: and perhaps for that of μαχεία *v.* 19.

24 is no law. Now those that are Christ's have crucified
25 the flesh with *its* passions and desires. If we live by the
CHAP. Spirit, let us walk also by the Spirit. Let us not be vain-
VI. glorious, provoking one another, envying one another.
1 Brethren, if a man be even discovered in any offence,
ye that are spiritual restore such an one in the spirit of
meekness; considering thyself, lest thou also be tempted.
2 Bear ye one another's burthens; and thus fulfil the law
3 of Christ. For if a man think himself to be something,
4 when he is nothing, he deceiveth himself. But let
every man try his own work; and then he will have
5 glorying in himself alone, and not in another. For
every man will bear his own burthen.
6 Now let him that is taught in the word, make him
7 that teacheth partaker of all good things. Be not de-
ceived: God is not deluded: for whatsoever a man
8 soweth, that he will reap also. For he who soweth to
his flesh, from the flesh will reap destruction: but he
who soweth to the Spirit, from the Spirit will reap
9 everlasting life. And let us not be weary in well-
doing: for in due time we shall reap, if we faint not.
10 As therefore we have opportunity, let us do good to
all *men*; but especially to those that are of the house-
hold of faith.

24. *Have crucified.*] Have bound themselves to be dead to unlawful passions and appetites.

25. *If we live by the Spirit.*] If, as Christians, as new men, we live by that Spirit which raises us from the death of sin.

26. *Vain-glorious.*] Like your ambitious leaders.

1. *That are spiritual.*] Who walk by the Spirit.

Restore.] To a sense of duty, and to right conduct.

2. Bear with each other's infirmities. Rom. xv. 1.

3. For every man has his infirmities, which should humble him. For &c.

4. *Try.*] By the test of the evangelical law: and then he will have matter of glorying in his personal obedience, and not in causing others to judaize. See *v.* 13.

5. This is necessary. For at the last day &c.

7. *Is not deluded.*] It is impossible to delude him by fraud or hypocrisy.

Reap.] At the last day.

8. *Destruction.*] See 1 Cor. iii. 17. 2 Pet. ii. 12.

10. *The household of faith.*] Christians, who are God's household.

CHAP. VI.

Ye see how large an epistle I have written to you with mine own hand. As many as desire to make a
12 fair show in the flesh, such would compel you to be circumcised, only lest they should be persecuted for the
13 cross of Christ. For neither do they themselves that are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh.
14 But far be it that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified
15 unto me, and I unto the world. For in Christ Jesus neither is circumcision any thing, nor uncircumcision;
16 but a new creature *is every thing*. And as many *of you* as shall walk by this rule, peace *be* upon them, and mercy; and upon the Israel of God.
17 Henceforth let no man trouble me: for I bear in my
18 body the marks of the Lord Jesus. Brethren, the favour of our Lord Jesus Christ *be* with your spirit. Amen.

11. *How large an epistle.*] As Paul usually employed a scribe, and only wrote the conclusion to authenticate his epistles, he may refer to the quantity of his own hand-writing. But Hesychius explains πηλίκον by ὅσον, ὁποῖον, and therefore the rendering may be, "in what manner I have written;" [see Acts xxviii. 21], that is, "how earnest and affectionate an epistle I have written."

12. *To make a fair show in the flesh.*] To obtain honour and a number of followers.

13. *Glory.*] In consequence of converting you to their doctrine; and of displaying their zeal for that law which in fact they do not observe.

14. *The world.*] As to its unlawful pleasures, and unworthy pursuits.

15. *Any thing.*] As to final acceptance; but being created through Christ Jesus to good works. See c. v. 6. 1 Cor. vii. 19. Eph. ii. 10.

16. *This rule.*] Given in the foregoing verse.

The Israel of God.] The true Israel, all genuine Christians, whether Jews or gentiles.

17. *Trouble me.*] By charging me with adulterating the gospel. C. v. 11.

The marks.] Marks were impressed on slaves, to distinguish them: and the votaries of particular gods marked themselves. See Bishop Lowth on Isai. xliv. 5. In allusion to these, Paul says that his marks of stripes, and of stoning, denoted him to be a follower of Christ.

THE

EPISTLE OF PAUL

TO THE

PHILIPPIANS.

CHAP. I.

1 PAUL and Timothy, servants of Jesus Christ, to all
the holy through Christ Jesus that are at Philippi, and
2 to the bishops and deacons: favour *be* to you, and
peace, from God our Father, and *from* the Lord Jesus
Christ.
3 I thank my God upon every remembrance of you;
4 always, in every supplication of mine for you all,
5 making *my* supplication with joy, for your partaking of
6 the gospel, from its first day until now; being con-
fident of this very thing, that he, who hath begun a
good work in you, will finish *it* until the day of Jesus
7 Christ: as it is right for me to think this of you all, be-
cause I have you in mine heart, and because both in
my bonds, and in my defence of myself, and *my* con-
firmation of the gospel, *I have you* all joint-partakers

1. *Through Christ Jesus.*] To all that are holy by means of admission into the Christian covenant. See 1 Cor. i. 2.

And to the bishops and deacons.] To the whole body of Christians at Philippi; and particularly to those Ministers of Christ who superintend and instruct them, and preside over their collections for the poor.

5. *From its first day.*] From the first day of that partaking.

7. The construction is, καὶ διὰ τὸ ἔχειν με ἐν τῇ τοῖς δεσμοῖς μου κ. λ.

The sense is, I may justly be thus confident, because I have a well-grounded affection for you from your past conduct, and because you show such strong attachment to me: since, both in my state of bondage, and in my public defence of myself, and in that confirmation which I occasionally give to the gospel, you are all so full of sympathy as to appear joint-partakers of the favour which God extends toward me.

CHAP. I. of the favour bestowed on me. For God is my witness, how greatly I long after you all with the tender
9 affection of Jesus Christ. And this I pray, that your love may abound still more and more in knowledge,
10 and in all judgement; that ye may discern the things which are excellent, so as to be sincere, and without
11 offence, till the day of Christ; being filled with the fruit of righteousness which *is* by Jesus Christ, to the glory and praise of God.
12 Now I wish you to understand, brethren, that the things concerning me have fallen out rather to the
13 furtherance of the gospel; so that my bonds are well-known to be for the sake of Christ in all the palace, and
14 in all other *places*; and that many of the brethren in the Lord, growing confident by my bonds, are much more
15 bold to speak the word without fear. Some indeed preach Christ even through envy and strife; and some
16 also through good-will. Those *who preach him* from love, *preach him* knowing that I am appointed for the
17 defence of the gospel: but those who *preach* from contention, preach Christ not sincerely, thinking to
18 add affliction to my bonds. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and herein I do rejoice, yea, and
19 will rejoice. For I know that this will end in my deliverance through your prayer, and *through* the sup-
20 ply of the Spirit of Jesus Christ; according to my earnest expectation and hope, that I shall be put to shame in nothing; but *that*, with all freedom of speech *in me*, Christ, as always, *so now* also, will be magnified

9. *Judgement.*] See the Greek Prov. i. 7. "The fear of the Lord is the beginning αἰσθήσεως."

13. *The palace.*] The word signifies properly the Judgement-Hall. Others think that the camp of the Pretorian guards is meant. See Le Clerc, Suppl. to Hammond.

14. *By my bonds.*] By my fortitude and boldness of speech in my bonds.

16, 17. The transposition and reading of these verses rest on very good external authority.

CHAP. I. in my body, whether *it be* by life or by death. For as
concerning me, to live *is* Christ, and to die *is* gain.
22 But if *it be given me* to live in the flesh, this *preaching of*
Christ is the fruit of my labour: yet what I should
23 choose I know not: but I am in a strait between the
two, having a desire to depart, and to be with Christ;
24 for *this would be* very far better: nevertheless to remain
25 still in the flesh *is* more needful for you. And, confident of this, I know that I shall remain, and shall
even remain with you all, for your furtherance and
26 joy in the faith: that your glorying in Christ Jesus
may abound through me, by my presence with you
again.
27 Only let your conduct be worthy of the gospel of
Christ: that, whether I come and see you, or be absent,
I may learn concerning you that ye stand firmly in one
spirit, striving together with one mind for the belief of
28 the gospel: and in nothing terrified by *your* adversaries:
which is to them a proof of destruction, but to you of
29 salvation, and that from God. For to you it hath been
graciously given, as concerning Christ, not only to
30 believe on him, but also to suffer for him; having the
CHAP. II. same contest which ye saw in me, and now hear *to be*
in me.
1 If therefore *there be* any comfort in Christ, if any consolation from love, if any partaking of the Spirit, if any

22. After ἐν σαρκὶ we must supply δόσται μοι.

23. See 2 Cor. v. 8.

25. *Confident of this.*] Namely, that my life will be advantageous to you.

And shall even remain with you all.] That I shall not only remain on earth, but continue my intercourse with you. The close of the next verse explains this.

26. *Through me.*] When I shall bestow on you more spiritual gifts, and shall otherwise confirm you in the faith.

27. *And see you.*] After these words we must supply, *I may see that ye stand firmly* &c.

1. 2. I have mentioned my joy on account of your conversion, c. i. 4; and because the knowledge of Christ is spread abroad by my sufferings. Fill up therefore the measure of this joy, if &c.

CHAP. II. bowels and mercies; fill up my joy, that ye be of the same mind, having the same love, joined together in
3 soul, of one mind: *doing* nothing through contention, or vain-glory; but in humility of mind esteeming
4 others better than yourselves: not regarding every man his own things *only*, but every man the things of others also.
5 [For] let this mind be in you which was in Christ
6 Jesus also: who, though he appeared in the form or resemblance of a god, did not eagerly snatch at divine
7 honours, but shunned them, by taking a servant's form,
8 and, being made like *other* men, with the dispositions of a man, he became so obedient as to humble himself
9 unto death, even the death of the cross.* Wherefore God on his part hath very highly exalted him, and bestowed on him that name which is above every name:
10 that at the name of Jesus every knee should bow, of *beings* in heaven, and on earth, and under the earth;
11 and that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and
13 trembling. For it is God that worketh in you both to
14 will and to do, of *his* good pleasure. Do all things
15 without murmurings and disputings; that ye may be blameless and harmless, unreproveable children of God, in the midst of a crooked and perverse generation; among whom do ye shine as lights in the world, hold-
16 ing fast the word of life; that I may glory in the day of Christ, that I have not run in vain, nor laboured in vain.

* See Wakefield's New Testament, 1st Edition, and Hopton Haynes on the Attributes.

13. To which you have this motive, that God assists your endeavours with his Spirit, from his good will toward you.

15. Dr. Owen has observed that ἐν οἷς agrees with ἀνεπίληπτοι, implied in γενεᾶς. Bowyer, 4to.

CHAP. II.
17 Yea, if I be even poured out upon the sacrifice and public offering of your faith, I joy, and rejoice with
18 you all: and in the same manner do Ye also joy, and
19 rejoice with me. But I trust in the Lord Jesus, to send Timothy shortly unto you, that I may be of good com-
20 fort also when I know your affairs. For I have no man like-minded *with him*, who will sincerely care for your
21 affairs. For all seek their own things, not the things
22 of Christ Jesus. But ye know the proof of him; that, as a child *serveth* a father, he hath served with me as to
23 the gospel. I hope therefore to send him forthwith, as soon as I shall see *how* the things concerning me *will*
24 *end*. But I trust in the Lord, that I myself also shall
25 come shortly. Yet I thought it necessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, and your messenger and minister to my
26 wants. For he greatly longed after you all, and was full of anguish, because ye had heard that he had been
27 sick. For indeed he was sick near death: but God had pity on him; and not on him only, but on me also,
28 lest I should have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with
30 all joy; and hold such in reputation: because for the work of Christ he was near death, having hazarded his life, to fill up what remained behind of your service to-
CHAP. III. ward me.
1 Finally, my brethren, rejoice in the Lord. To write

17. *If I be even poured out.*] If my blood be poured out as a drink-offering, Lev. ii. 6. Numb. xv. 5. 7, upon the acceptable sacrifice, and public oblation, of your Christian faith to God. Rom. xv. 16. The heathens also poured libations of wine on the victim which was about to be sacrificed.

23. Paul had a general knowledge of his deliverance: c. i. 19, 24: but he knew not particular circumstances.

30. *To fill up* &c.] By conveying your supply to me, and giving me personal attendance.

1. *In the Lord.*] As Christians; in your Christian privileges and hopes. Rejoice in a good conscience and in the sense of God's favour.

CHAP. III. the same things to you *is* not grievous to Me, and is safe for You. Beware of dogs, beware of evil-doers, 3 beware of the concision. For we are the circumcision, who worship God with *our* spirit, and glory in Christ 4 Jesus, and have no trust in the flesh: though I *might* have trust even in the flesh. If any other man seem to 5 have trust in the flesh, I *have* more: circumcised the eighth day, of the race of Israel, *of* the tribe of Benjamin, an Hebrew of Hebrews; concerning the law, a 6 Pharisee; concerning zeal, persecuting the church; concerning the justification which *can arise* by the law, 7 blameless. But what things were gain to me, those I 8 counted loss for the sake of Christ. Yea doubtless, and I count that all things are loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them *as* dung, 9 that I might gain Christ, and might be found in him, not having mine own justification, which *is* from the law, but that which *is* through faith in Christ, the justi- 10 fication which is from God because of faith: that I might know *Christ*, and the power of his resurrection, and the partaking of his sufferings, being made con-

The same things.] Which I inculcated when present with you. Or, which I have written to other churches. Or, which I have desired Epaphroditus to deliver. But observe that two MSS. read ταῦτα *these things*, and that five MSS. omit ὑμῖν.

2. *Beware of dogs.*] See Isai. lvi. 10, 11. Rev. xxii. 15. Paul seems to retort on the wicked and persecuting Jews the name given by them to the gentiles.

The concision.] The word κατατομὴ is used in derogation of περιτομὴ, which was such matter of glorying to the Jews.

3. *In the flesh.*] In outward privileges and distinctions.

5. *Circumcised.*] In the bold language of Paul, περιτομὴ is used for περιτμηθείς. See Rom. iii. 30. iv. 12.

Of the race of Israel.] The descendants of Esau were circumcised.

An Hebrew of Hebrews.] By long and uninterrupted descent; and by language, in opposition to the Hellenists.

6. *The justification which can arise by the law.*] The imperfect justification, which can only make me appear blameless as to legal transgressions in the sight of men.

10. *And the power of his resurrection.*] And experience in my own resurrection the great power of God which raised him.

CHAP. IV.
formable to his death; if by any means I might come
to the resurrection of the dead. *I say* not that I have
12 already attained, or am already perfected: but I follow after, if indeed I may apprehend that for which I
13 have been apprehended also by Christ. Brethren, I count not myself to have apprehended: but one thing *I do*; forgetting those things which are behind, and
14 reaching forth to those things which are before, I press toward the goal, for the prize of the heavenly calling
15 of God by Christ Jesus. Let us therefore, as many as are perfect men, think thus: and if in any thing ye think otherwise, God will reveal even this unto you.
16 However, as far as we have reached, let us walk therein.
17 Brethren, be joint-imitators of me, and mark those
18 that walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of
19 Christ; whose end is destruction, whose God *is their* belly, and *whose* glory *is* in their shame: who mind
20 earthly things. For our citizenship is in heaven; whence we look also for *our* Saviour, the Lord Jesus Christ;
21 who will change our debased body, *that it may be* of
CHAP. IV.
like form with his glorious body, according to the
working by which he is able even to subject all things
1 to himself. Wherefore, my brethren beloved and

11. *Of the dead.*] Of the righteous dead to a happy life. 1 Thess. iv. 16. 1 Cor. xv. 42.

12. *Attained*, &c.] That christian character at which I aim; or were already perfected in evangelical excellence.

If I indeed may apprehend &c.] Καταλάβω and κατελήφθην have a reference to ἔλαβον. If I may obtain that reward for which Christ designed me at my conversion.

20. They mind earthly things, contrary to their Christian profession. For &c. H. Stephens, under πολίτευμα, proposes to supply, At nobis, nihil cum illis commune est. Otherwise, says he, γὰρ may refer to *v.* 17; and *v.* 18, 19, may be placed in a parenthesis. Thes. Linguæ Græcæ. Dr. Owen proposes the same parenthesis. Bowyer, 4to.

Citizenship.] The Christian is ἐπουρανοπολίτης, a citizen of heaven. In cœlis est nostra civitas. Raphelius.

20. Whence.] Ἐξ οὗ is used for ἐξ ὧν, κατὰ τὸ σημαινόμενον. See c. ii. 15. But Dr. Owen, in Bowyer, 4to. supplies τόπου, as Luke xxiv. 23.

CHAP. IV. greatly desired, my joy and crown, thus stand firmly in the Lord, my beloved.

2 I beseech Euodia, and I beseech Syntyché, to be of
3 the same mind in the Lord. And I entreat thee also, true companion, help these women, that have laboured with me in the gospel, with Clement also, and *with* mine other fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.
5 Let your mildness be known to all men. The Lord *is*
6 near. Take no anxious thought for any thing; but in every thing let your requests be made known to God by
7 prayer and supplication and thanksgiving. And that peace with God, which exceedeth all comprehension, will keep your hearts and minds in Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things *are* grave, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* kind, whatsoever things *are* of good report, if *there be* any virtue, and
9 if *there be* any praise, think on these things. The things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace will be with you.

10 But I have rejoiced in the Lord greatly, that now at length your care of me hath revived; wherein ye were
11 careful also *before*, but wanted opportunity. Not that I speak in respect of want: for I have learned, in
12 whatsoever state I am, *therewith* to be content. I know both *how* to be brought low, and I know *how* to abound: always, and in all things, I am instructed

1. *And crown.*] My present and future glory. Add to the quotations in Wetstein, Τελαμῶνος γόνον, Τῆς Σαλαμῖνος σέφανον. Eurip. Iph. Aul. 194.

3. *True companion.*] It is uncertain what eminent person in the church of Philippi is here meant.

5. *The Lord is near.*] To him punishment belongs; to you placability and pardon.

8. *If there be any virtue, and if there be any praise.*] And if there be any other virtuous or praise-worthy action. *Praise* is used for what is the cause of praise. Sunt hic etiam sua præmia laudi. Virg.

10. The construction may be, ἀνεθάλετε κατὰ τό κ. λ. or the verb may be used in Hiphil, revirescere fecistis.

CHAP. IV. both to be full and to be hungry, both to abound and to want: I can do all things through him who
14 strengtheneth me. However, ye have done well, that
15 ye jointly contributed to relieve my affliction. Now, Philippians, Ye also know that, in the beginning of *my preaching* the gospel *to you*, when I was departing from Macedonia, no church had intercourse with me, as
16 concerning giving and receiving, but Ye only. For even in Thessalonica ye sent, once and a second time
17 also, *relief* to my necessity. Not that I further desire a gift: but I further desire fruit which may abound to
18 your account. But I have every thing, and abound: I am full, having received from Epaphroditus the things *which were sent* from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God.
19 And my God will supply all your wants, according to
20 his riches in glory, through Christ Jesus. Now unto our God, and Father, *be* glory for ever and ever. Amen.
21 Salute every one that is Holy through Christ Jesus.
22 The brethren that *are* with me salute you. All the saints salute you; chiefly those *that are* of Cesar's
23 household. The favour of our Lord Jesus Christ *be* with you all. Amen.

15. *Ye also.*] You cannot but remember as well as I. Peirce.

16. *Even in Thessalonica.*] A city so much larger and richer than your own. Peirce.

19. *Will supply.*] Some read πληρώσαι, "may my God supply."

According to his riches in glory.] According to the abundant glory which he is able to dispense.

22. *Of Cesar's household.*] Raphelius, Kypke, and Krebsius show that the phrase may signify non solum domesticos, sive aulicos, sive libertos, Neronis, sed cognatos ejusdem.

THE

FIRST EPISTLE OF PAUL

TO THE

THESSALONIANS.

CHAP.

I.

1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ; favour *be* to you, and peace, from God our Father, and our Lord Jesus Christ.

2 3 We give thanks to God always for you all, making mention of you in our prayers, mentioning without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our

4 God and Father; knowing, brethren beloved of God,

5 your election *by him*. For the gospel preached by us came not to you in words only, but in power also, and in the Holy Spirit, and in full confirmation; as ye know what manner of men we were among you for

6 your sake; and ye became imitators of us, and of the Lord, having received the word amidst much affliction,

7 with joy in the Holy Spirit: so that ye have been

1. *In God the Father.*] Which professes faith in God the Father, and in the Lord Jesus Christ. John xvii. 3.

3. *Work of faith and labour of love* &c.] Good works the fruit of faith, and laborious love toward your fellow Christians, and patient hope.

4. *Your election.*] That God hath chosen you gentiles to be his peculiar people. 2 Thess. ii. 13.

5. *In full confirmation.*] Which is the cause of full persuasion. So, Hebr. xi. 1, ἔλεγχος, *proof*, is put for conviction. See Parkhurst's Lexicon.

examples to all in Macedonia and Achaia, who believe.
CHAP. I.
For from you the word of the Lord hath sounded forth,
8 not only in Macedonia and Achaia; but in every place also your faith toward God hath spread abroad, so that
9 we need not to speak any thing *concerning it*. For they themselves declare of us, what kind of entering in among you we had, and how ye turned to God from
10 idols, to serve the living and true God; and to look for his Son from heaven, whom he raised from the dead,
CHAP. II. *even* Jesus, who delivereth us from the punishment *which is* to come.
1 For yourselves, brethren, know that our entering in
2 among you was not in vain: but *even* after we had before suffered, and had been shamefully treated, as ye know, at Philippi; we had freedom of speech through our God to preach unto You the gospel of God with
3 much earnestness. For our exhortation *was* not of
4 error, nor of uncleanness, nor in guile: but as we were approved of God to be intrusted with the gospel, we so speak, not as pleasing men, but God, who
5 proveth our hearts. For neither at any time used we flattering words, as ye know, nor a pretence of co-
6 vetousness: (God *is* witness:) nor from men sought we glory, either from you or from others; when we might
7 have used authority, as apostles of Christ: but we were gentle among you, as a nurse cherisheth her children.

8. *The word of the Lord.*] Your ready reception of it, and its influence on your practice.

9. *They themselves.*] The inhabitants of Macedonia, of Achaia, and of many other places.

Entering in.] What his entering in was, or, his conduct toward them, and its effect, he shows c. ii. 1—12.

1. *In vain.*] Without influence on your belief, c. i. 9; and on your practice, c. i. 7, 8. ii. 13, 14.

2. *At Philippi.*] Acts xvi. 23.

3. *Of error.*] We ourselves being deceived.

Nor of uncleanness.] Nor with impure and sensual doctrines, or views. See 2 Pet. ii. 10, 14. Jude 4, 8. Rev. ii. 6, 15. Hammond and Wall.

7, 8. Griesbach, and some others, point thus: "but we were gentle among you. As a nurse cherisheth her children, so, being affectionately desirous of you, we &c."

CHAP. II. Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but
8 our own lives also, because ye are become dear to us.
9 For ye remember, brethren, our labour and toil: *how* working night and day, that we might not be burthensome to any of you, we preached to you the gospel of
10 God. Ye *are* witnesses, and God *also*, how holily, and righteously, and unblameably we behaved ourselves
11 among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a
12 father *doth* his children, that ye should walk in a manner worthy of God, who calleth you to his glorious kingdom.
13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it* not *as* the word of men, but (as it is in truth) the word of God, which powerfully
14 worketh also in you that believe. For ye, brethren, are become imitators of the churches of God in Judea, which are in Christ Jesus: for Ye also have suffered like things from your own countrymen, even as they
15 *have* from the Jews; who both killed the Lord Jesus, and the prophets, and have persecuted us, and please
16 not God, and are against all men: forbidding us to speak to the gentiles, that they may be saved: so that *the Jews* fill up *the measure of* their sins always: for anger hath overtaken them to utter destruction.
17 Now we, brethren, having been bereaved of you for a short time, in presence, not in heart, have abundantly endeavoured with great desire to see your face.

11. After παρακαλοῦντες understand ἦμεν, and consider ὑμᾶς as an Hebrew pleonasm. Or suppose that after ὑμῶν the Apostle designed to add παρεκλήθημεν; but that having thrown in the clause ὡς πατὴρ τέκνα ἑαυτοῦ, he changes the construction.

15. *Against all men.*] Against the gentiles, whether converted to Christianity or unconverted; and against converted Jews. Adversus alios omnes hostile odium. Tac. Hist. l. v. § v. See Elsner.

16. *Hath overtaken them.*] They are the present objects of God's wrath; which will end in their destruction by the Romans.

CHAP. II. Wherefore we have been willing to come unto you
19 (even I Paul) both once and again; but Satan hath hindered us. For what *will be* our hope, or joy, or crown of glorying? *will* not even Ye in the presence of
CHAP. III. our Lord Jesus [Christ] at his coming? for Ye are *indeed* our glory and *our* joy.

1 Wherefore, being no longer able to bear *our solicitude*,
2 we thought it good to be left at Athens alone; and sent Timothy our brother, and fellow-worker together with God in the gospel of Christ, to establish you, and
3 to comfort you concerning your faith; that no man should be moved by these *mine* afflictions: for your-
4 selves know that we are appointed to this. For, when we were with you, we told you beforehand that we should suffer affliction; even as it hath come to pass,
5 and ye know. For this cause also, being no longer able to bear *my solicitude*, I sent to know your faith; *fearing* lest by some means the tempter had tempted
6 you, and our labour might be in vain. But now, when Timothy came from you to us, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us always, longing to see us, as we
7 also *do to see* you; for this cause, brethren, we were comforted concerning you in all our affliction and
8 distress, *even* by your faith: for now we live *indeed*, if
9 ye stand firmly in the Lord. For what thanks can we return to God because of you, for all the joy with
10 which we rejoice for your sakes before our God; night and day praying very exceedingly, that we might see your face, and might perfect that which remaineth be-

18. *Satan.*] Wicked men.

1. *Bear.*] Some supply after the Greek verb τὸν πόθον ἡμῶν: others, τὴν μέριμναν ἡμῶν.

3. *That we are appointed to this.*] That this is the natural lot of us apostles. Acts ix. 16.

Observe the authorities for reading τὸ μηδένα at the beginning of this verse; as c. iv. 6. Dr. Owen in Bowyer, 4to.

8. *We live.*] A happy life. So Horace, Vivo et regno &c.

CHAP. III.
hind of your faith? Now may our God and Father
himself, and our Lord Jesus Christ, direct our way to
12 you. And may the Lord make you to increase and
abound in love one toward another, and toward all
13 *men*, even as we *do* toward you: that he may establish
your hearts unblameable in holiness before our God and
Father, at the coming of our Lord Jesus [Christ] with
all his saints.

CHAP. IV.
1 FINALLY then we beseech you, brethren, and ex-
hort *you* by the Lord Jesus, that, as ye have received
of us how ye ought to walk, and to please God, ye
2 would abound more and more. For ye know what
commandments we gave you by *the authority of* the
3 Lord Jesus. For this is the will of God, *even* your
4 sanctification; that ye abstain from fornication; that
every one of you know how to keep his body in sancti-
5 fication and honour; (not in the passion of desire, even
6 as the gentiles who know not God;) so as not to go
beyond and over-reach his brother in this matter: be-
cause the Lord *is* an avenger of all such, as we have
7 formerly also told you, and testified. For God hath
8 not called us to uncleanness, but to sanctification. He
therefore who despiseth, despiseth not man, but God;
who hath also given to us his Holy Spirit.
9 Now as concerning brotherly kindness, ye need not
that I write unto you: for ye yourselves are taught of
10 God to love one another: and indeed ye do this toward
11 all the brethren that are in all Macedonia. But we be-

13. *At the coming of our Lord Jesus.*] We have here a repetition of the antecedent; if we suppose Κύριος, in *v.* 12, genuine, and rightly understood of the Lord Jesus.

1. *By the Lord Jesus.*] In his name: by your love and obedience to him. Some render: "in the Lord Jesus:" that is, as professors of faith in him.

6. *In this matter.*] Of adultery or fornication. See on 1 Cor. v. 9.

8. *His Holy Spirit.*] And therefore we should be pure and irreproachable in our conduct; and should not reject, or grieve, the Spirit.

CHAP. IV. seech you, brethren, that ye abound *in love still* more;
and that ye earnestly strive to be quiet, and to do your
own business, and to work with your [own] hands, as
12 we *formerly* commanded you; that ye may walk be-
comingly toward those that are without, and *that* ye
may have need of nothing.

13 NOW we would not have you ignorant, brethren,
concerning those that are fallen asleep; that ye grieve
14 not, even as others that have no hope. For if we be-
lieve that Jesus died, and rose again; *even* so God,
through Jesus, will bring with him those also that are
15 fallen asleep. For this we say unto you by the word of
the Lord, that we who *shall be* alive, and who *shall* re-
main to the appearance of the Lord, shall not be before
16 those that are fallen asleep. For the Lord himself will
come down from heaven with a shout, with the voice of
the archangel, and with the trumpet of God: and the
17 dead in Christ will rise first: afterward, we who *shall
be* alive, *and* who *shall* remain, will be caught up to-
gether with them into the clouds, to meet the Lord
CHAP. V. in the air: and then we shall ever be with the Lord.
Wherefore comfort ye one another with these words.

1 But concerning the time and the season *of this*, bre-
2 thren, ye have no need that I write unto you. For
yourselves well know that the day of the Lord will
3 come as a thief in the night. When *men* shall say,
"Peace and safety;" then sudden destruction will

14. The common translation *in Jesus* gives to the sense which it has Rom. ii. 27. iv. 11. 2 Cor. v. 10. 1 Tim. ii. 15. "Under Christ. In the state of Christianity."

With him.] Risen again, and hereafter to appear in unspeakable glory.

The sense of this verse is: "If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day."

15. *We who shall be alive.*] We Christians, who may be considered as one body, church, or people, in whatever age we live. See Deut. xxvi. 6—9. Ps. lxvi. 6.

CHAP. V. come upon them, as pangs upon a woman with child: and they shall not escape. But Ye, brethren, are not
4 in darkness, that the *last* day should overtake you as a
5 thief. All Ye are sons of light, and sons of *the* day;
6 we are not of *the* night and of darkness. So then let us not sleep, even as others; but let us watch, and be
7 sober. For those that sleep, sleep by night; and those
8 that are drunken, are drunken by night. But let Us, that are of *the* day, be sober; and put on the breast-plate of faith and love, and, for an helmet, the hope of
9 salvation. For God hath not appointed us to anger, but to the obtaining of salvation by our Lord Jesus
10 Christ; who died for us, that, whether we wake or sleep *at the last day*, we may live together with him.
11 Wherefore comfort each other, and edify one another, even as ye do.
12 Now we beseech you, brethren, to acknowledge those who labour among you, and preside over you in the
13 Lord, and admonish you; and to esteem them very highly in love for the sake of their office. Be at peace
14 among yourselves. And we exhort you, brethren, admonish those that are disorderly, comfort the feeble-minded, support the weak, be long-suffering toward all
15 *men*. See that none render evil for evil to any *man*; but always follow that which is good, [both] toward
16 17 one another and toward all *men*. Rejoice always. Pray

8. *And put on the breast-plate* &c.] The mention of watchfulness naturally led to the mention of armour, in which it was the custom of soldiers to watch. Comp. Eph. vi. 14, 17.

10. *Whether we wake or sleep.*] Whether we be alive at the last day, or whether we sleep in death. C. iv. 15, 17. He speaks of Christians in all ages.

13. *Among yourselves.*] If the Thessalonians were divided among themselves about the characters of their Teachers, as the Corinthians were, this was an apposite precept. But there is very good authority for reading αὐτοῖς. "Live in peace with them."

14. *The feeble-minded.*] Those who are dejected by adversity; or by too low an opinion of themselves, leading to religious melancholy.

16. See Phil. iii. 1. iv. 4.

CHAP. V. without ceasing. For every thing give thanks: for
19 this is the will of God through Christ Jesus concerning
20 you. Quench not the Spirit. Despise not prophesy-
21 ings: but prove all things; hold fast that which is
22 23 good. Abstain from all appearance of evil. And may
the God of peace himself sanctify you wholly: and
may your whole spirit, and soul, and body be preserved
unblameably to the appearance of our Lord Jesus
24 Christ. Faithful *is* he who calleth you; and he will
25 26 also do *this*. Brethren, pray for us. Salute all the
27 brethren with an holy kiss. I adjure you by the Lord
that this epistle be read to all the [holy] brethren.
28 The favour of our Lord Jesus Christ *be* with you.
Amen.

17. *Without ceasing.*] Habitually, at proper stated times. Dan. viii. 11, 12, the daily sacrifices, offered in the temple every morning and evening, are called in the original the *continual* or *perpetual* sacrifice.

18. *For every thing.*] Which is an object of thankfulness. Nay, even distresses and persecution work for your good. See 2 Thess. i. 4, 5. Rom. v. 3.

20. The first converts were apt themselves to prefer, and to admire in others, more splendid gifts; such as working miracles, or speaking unknown languages. See 1 Cor. xiv. 1, 3, 39.

21. Yet prove the doctrines of the prophets, when they are proposed to you. Try and examine them by reason, and by their consistency with revealed truths. 1 John iv. 1.

23. *Spirit and soul and body.*] The spirit may mean the understanding; and the soul, the affections. Cocceius understands the words de cogitatione omni nostra, et voluntate, et membrorum usu. Lex. Hebr. p. 522. This is the division of the Stoics which so often occurs in Marcus Antoninus. Σῶμα, ψυχή, νοῦς. So Juvenal:

Mundi
Principio indulsit communis conditor illis
Tantum animam, nobis animum quoque. xv. 148.

The apostle may allude to this well-known philosophical division without adopting it.

THE

SECOND EPISTLE OF PAUL

TO THE

THESSALONIANS.

CHAP.

I.

1 PAUL, and Sylvanus, and Timothy, to the church
of the Thessalonians *which is* in God our Father, and
2 *in our* Lord Jesus Christ: favour *be* to you, and peace,
from God our Father, and *from our* Lord Jesus
Christ.

3 We ought to thank God always for you, brethren, as
it is fit, that your faith increaseth exceedingly, and *that*
the love of every one of you all toward each other
4 aboundeth: so that we ourselves glory in you among
the churches of God, for your patience and faith in all
5 your persecutions and afflictions which ye endure; *for*
a manifestation of the just judgement of God, *and* to
the end that ye may be counted worthy of the kingdom
6 of God, for which ye even suffer: since *it is* a just
thing with God, to recompense affliction to those who
7 afflict you: but to you that are afflicted, rest with
us, when the Lord Jesus shall be manifested from
8 heaven, with his mighty angels, in flaming fire, taking

7. *When the Lord Jesus shall be manifested* &c.] This epistle furnishes a remarkable instance of Paul's manner. The Thessalonians appear to have concluded from such passages as 1 Thess. iv. 15, 17. v. 10, that the day of judgement was approaching. The apostle wrote to correct that error: see c. ii. 1—3: and in this verse, and the three following, he shows how full his mind was of the subject, which he does not directly enter on till the beginning of c. ii.

CHAP. I.

vengeance on those that know not God, and that obey not the gospel of our Lord Jesus [Christ]: and these 9 shall suffer punishment, *even* everlasting destruction, from the face of the Lord, and from the glory of his 10 power; when he shall come in that *great* day to be glorified by his saints, and to be admired by all those that have believed: (for our testimony among you 11 hath been believed.) To which end we pray also for you always, that our God would count you worthy of *this* calling, and accomplish all the gracious pleasure of 12 *his* goodness, and *your* work of faith, with power: that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour of our God and of *our* Lord Jesus Christ.

CHAP. II.

1 NOW we beseech you, brethren, concerning the appearance of our Lord Jesus Christ, and our gathering 2 together unto him, that ye be not easily shaken from *your* judgement, or troubled either by *revelation of the* Spirit, or by word, or by epistle, as from us, that the 3 day of the Lord is near. Let no man deceive you by any means: for *that day will not come*, unless there come a falling away first, and the man of sin be revealed, the 4 son of destruction; who opposeth, and exalteth him-

9. *From the face of the Lord* &c.] To an exclusion from the face of the Lord, &c. or ἀπὸ may denote the efficient cause. "Which destruction shall proceed from the Lord, and the fearful exertion of his glorious power."

1. *Our gathering together unto him.*] Our being raised from the dead, to stand before his tribunal.

3. *A falling away.*] From the true Christian faith and practice. Some render, *the apostasy*, by way of eminence. But in many places of the Greek Testament the article is used without its exact force.

The man of sin.] The Bishop of Rome and his successors; whose doctrines have promoted idolatry directly, and immorality indirectly, and many of whom have led vicious lives.

The son of destruction.] The heir of it. See *v.* 8; and compare John xvii. 12. Ps. lxxix. 11.

CHAP. II. self above, every one that is called god, or *the object of* worship: so that he sitteth in the temple of God, show-
5 ing himself to be a god. Remember ye not that, when
6 I was yet with you, I told you these things? And now
ye know what hindereth; to the end that he may be
7 revealed in his own time. For the mystery of unrighte-
ousness already worketh: only he who now hindereth
8 *will hinder*, until he be taken out of the way. And
then the unrighteous one will be revealed, whom the
Lord Jesus will consume with the breath of his mouth,
and will destroy with the brightness of his appearance:
9 *even him*, whose appearance is according to the working
of Satan, with all false miracles and signs and wonders,
10 and with all iniquitous deceit among those that are lost;
because they received not the love of the truth, that

4. *That is called god.*] Above magistrates, kings, and emperors. These he opposed by persecutions, anathemas, and excommunications; and over these he arrogated supremacy, assuming a triple crown in token of his high dominion.

Or the object of worship.] Of civil worship. Σέβασμα alludes to Σεβαστὸς, *August*; the title of the Roman emperors.

6. And he will be revealed, or manifested, in his proper time. For covert and great unrighteousness already begins to operate in the church of Christ, and will gradually advance to maturity. Already some Christians are contentious, ambitious, factious, and corruptors of the true gospel.

7. *He who now hindereth.*] The Roman Emperors in succession. Here Paul uses the masculine ὁ κατέχων, whereas *v.* 6. he has τὸ κατέχον in the neuter. It is true that sometimes the neuter denotes the masculine, as Gal. iii. 22. Col. i. 20; but still the Apostle may be understood of the Roman empire *v.* 6, and in this *v.* of the Roman Emperor.

It was Chrysostom's opinion that the Roman empire hindered the manifestation of Antichrist. Lardner's Cred. P. ii. v. x. 358.

For the supplemental words *will hinder*, see Vorstius, Beza, and Æth. in the Latin. Grotius supplies thus; "only *we must wait* till he who now hindereth be taken out of the way."

8. *And then the unrighteous one will be revealed.*] See the historical progress in Machiavel's Hist. of Florence, book i. p. 6, &c. Fol. Lond. 1694. English translation. Or, in Bishop Newton on prophecy: i. 490, 4to.

Will consume &c.] This may refer to a signal overthrow of the papal dominion before the day of judgement.

9. *According to the working of Satan* &c.] With fraud and delusion: and with false miracles. According to Bellarmine, the glory of miracles is the eleventh note of the catholic church. L. iv. c. 14. Bishop Newton: p. 493.

10. *Among those that are lost.*] That are in a state of final perdition, while they are guilty of religious imposture.

CHAP. III.

they might be saved. And for this cause God will send them a mighty working of error, that they should
12 believe falsehood; so that all will be condemned who believe not the truth, but have pleasure in iniquity.
13 But we ought to give thanks always to God for you, brethren beloved of the Lord, that God from the beginning chose you to salvation, through sanctifica-
14 tion of the Spirit, and *through* belief of the truth: for which *end*, he hath called you by the gospel which we preach, to the obtaining of the glory of our Lord Jesus Christ.
15 So then, brethren, stand firmly, and hold fast the traditions which ye have been taught, whether by our
16 word or epistle. Now our Lord Jesus Christ himself, and our God and Father, that hath loved us, and hath given *us* everlasting comfort and good hope through *his*
17 favour, comfort your hearts, and establish [you] in every good doctrine and work.

CHAP. III.

1 FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even
2 as *it is* among you; and that we may be delivered from unreasonable and wicked men: for all have not faith.
3 But the Lord is faithful, who will establish you, and
4 keep you from evil. And we have confidence through the Lord, concerning you, that ye both do, and will
5 do, the things which we command you. And may the Lord direct your hearts to the love of God, and to patient waiting for Christ.
6 Now, we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh in a disorderly way, and not according to the tradition which they received from us.

15. *The traditions.*] The truths, whether respecting doctrines or facts, delivered by me. So c. iii. 6. 1 Cor. xi. 2.

16. *Everlasting comfort.*] Comfort which will never fail.

5. *For Christ.*] For him, sc. the Lord: an equivalent antecedent being here used for the pronoun: as John iv. 1.

CHAP. III. For yourselves know how ye ought to imitate us: for we behaved not ourselves in a disorderly way among
8 you: nor did we eat bread from any man for nothing; but worked with labour and toil, night and day, that
9 we might not be burthensome to any of you: not because we have no right; but to make ourselves an
10 example to you, that ye might imitate us. For, when we were with you, this we commanded you, that, if
11 any be not willing to work, neither let him eat. For we hear that there are some that walk among you in a disorderly way, doing no business, but prying into the
12 business of others. Now those that are such we command, and exhort by our Lord Jesus Christ, that they do their own business with quiet, and eat their own
13 bread. But, brethren, be not Ye weary in well-doing.
14 And if any man obey not our word by this epistle, mark that man, and keep not company with him, that he
15 may be ashamed. Yet count *him* not as an enemy, but
16 admonish *him* as a brother. Now the Lord of peace himself give you peace ever in every manner. The Lord *be* with you all.
17 The salutation by the hand of me Paul; which is *my*
18 token in every epistle: thus I write. The favour of our Lord Jesus Christ *be* with you all. Amen.

THE

FIRST EPISTLE OF PAUL

TO

TIMOTHY.

CHAP.

I.

1 PAUL, an apostle of Jesus Christ, by the appoint-
ment of God our Saviour and Christ Jesus, *who is* our
2 hope, to Timothy *mine* own son in the faith; favour,
mercy, *and* peace *be to him* from God [our] Father, and
Christ Jesus our Lord.
3 As I besought thee to remain at Ephesus, when I
went into Macedonia, that thou mightest charge some
4 not to teach other doctrines, nor give heed to fables,
and endless genealogies, which minister questions rather
5 than *that* godly edifying which is by faith; *so do.* Now
the end of this charge *to thee* is love out of a pure heart,
6 and of a good conscience, and of faith unfeigned: from
all which some having erred, have turned aside to vain
7 talk; desiring to be teachers of the law, *yet* not under-
standing what they say, nor concerning what they
8 strongly affirm. But we know that the law *is* good, if
9 a man use it as the law requireth; knowing this, that

4. *By faith.*] Which arises from belief in the gospel. If we read οἰκονομίαν, the sense is: rather than knowledge in the dispensation of God, the benefit of which dispensation originates to us by faith.

Love.] Which completes the Christian, when it proceeds from a well governed mind, a conscience making this duty consistent with all others, and a belief in the great truths of the gospel.

8. *As the law requireth.*] Fitly, agreeably to its design; and without imposing the observance of its ceremonies on believers in the gospel. Νομίμως has a verbal reference to νόμος, in Paul's manner.

9. Knowing this, that one grand design of the law was the restraint of immorality.

CHAP. I. *the* law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murtherers of fathers and murtherers of mothers, for murtherers of mankind, 10 for fornicators, for those who defile themselves with males, for man-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound 11 doctrine, according to the glorious gospel of the happy 12 God which hath been committed to my trust. And I thank Christ Jesus our Lord, who hath given me strength, that he counted me faithful, and put me into 13 the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, be- 14 cause I acted ignorantly through unbelief: and the favour of our Lord was exceedingly abundant, with 15 *that* faith and love which *are* in Christ Jesus. These are true words, and worthy to be received by all, that Christ Jesus came into the world to save sinners; of 16 whom I am a chief *sinner*. However, for this cause I obtained mercy, that in me a chief *sinner* Jesus Christ might show forth all long-suffering, for an example to those who should hereafter believe on him to everlast- 17 ing life. Now to the King eternal, immortal, invisible, the only God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before concerning

14. *Which are in Christ Jesus.*] Which Christians profess and practise. See c. iii. 13. 2 Tim. i. 13. iii. 15. Faith is opposed to Paul's former unbelief; and love, to his former spirit of persecution.

15. *To be received by all.*] Compare Acts ii. 41. Or, "worthy of ready belief." See Raphelius on this *v.* and on *v.* 16. He observes that πᾶς is used for *summus*; and that ἀποδοχὴ is equivalent to παραδοχὴ and πίστις. "Worthy of belief and approbation." Elsner.

A chief sinner.] He speaks of himself in the humblest terms. In the next verse some read πρῶτον: "the first in this class of offenders who have been miraculously converted."

18. *The prophecies.*] Some prophets in the Christian church had foretold of Timothy that he would be a faithful minister of Christ: see c. iv. 14: and therefore Paul gives him suitable instructions. Compare Acts xxi. 10, 11.

CHAP. I.
thee, that by them thou mightest war a good warfare;
holding faith and a good conscience, which some having
20 put away, have made shipwreck as to *their* faith: of
whom are Hymenéus and Alexander; whom I have
CHAP. II.
delivered to Satan, that they may be taught not to
blaspheme.

1 I exhort therefore, first of all, that supplications,
prayers, intercessions, *and* giving of thanks, be made
2 for all men; for kings, and for all that are in high
station; that we may lead a quiet and peaceable life in
3 all godliness and gravity. For this *is* good and accept-
4 able in the sight of God our Saviour; who desireth that
all men should be saved, and come to the knowledge of
5 the truth. For *there is* one God, *and* one mediator also
6 between God and men, *the* man Christ Jesus; who gave
himself a ransom for all, a *doctrine* to be testified of in
7 *its* proper time; of which I have been appointed a
preacher and an apostle, (I speak the truth, I speak
not falsely,) an instructor of the gentiles in faith and
truth.

8 I will therefore that men pray in every place, lifting
9 up holy hands, without anger and disputing: in like
manner that women also adorn themselves in decent
apparel, with modesty and soberness of mind; not with
10 plaited hair, or gold, or pearls, or costly array: but
(which becometh women professing the worship of
11 God) by good works. Let the woman learn in silence,
12 with all subjection. But I suffer not the woman to
teach, or to usurp authority over the man; but *command*
13 *her* to remain in silence. For Adam was formed first,

20. *To Satan.*] To bodily diseases. 1 Cor. v. 5.

4. *Should be saved.*] Should be placed in a state of salvation. How? By coming to the knowledge of the gospel.

7. *In faith and truth.*] In the faith of Christ, and in the truth of the gospel: not in a stern law of works, not in types and shadows.

Observe the solemnity of Paul's assertion, that he had been appointed an Instructor of the gentiles; a fact so opposite to Jewish prejudices. See Doddridge.

CHAP. II. and Eve afterward: and Adam was not deceived; but
the woman, having been deceived, was in the trans-
15 gression. Notwithstanding, she shall be preserved in
CHAP. III. child-bearing, if they continue in faith, and love, and
holiness, with soberness of mind.

1 These are true words; "If a man wish for the office
"of a bishop, he desireth an honourable employment."
2 A bishop then must be blameless, the husband of one
wife, sober, self-governed, decent, hospitable, apt to
3 teach; not a continuer at wine, not a striker; but mild,
4 not contentious, not covetous; one that ruleth his own
family well, having his children in subjection with all
5 gravity: (but if a man know not how to rule his
own family, how can he take care of the church of
6 God?) not a new convert, lest he be lifted up with
vanity, and fall into *such* condemnation *as that* of the
7 devil. Moreover, he must have a good testimony from
those that are without: lest he fall into reproach, and
the snare of the devil.
8 In like manner the deacons *must be* grave, not double-
tongued, not given to much wine, not greedy of base
9 gain: holding the mystery of the faith with a pure
10 conscience. And let these first be proved; then let
them use the office of deacon, being *found* irreproach-
11 able. In like manner the women *must be* grave, not
12 slanderers, sober, faithful in all things. Let the dea-
cons be husbands of one wife, ruling their children and
13 their own families well. For those that have used the
office of a deacon well, acquire to themselves an ho-
nourable rank, and great freedom of speech in the faith
which *is* in Christ Jesus.

15. I am apt to consider διὰ τῆς τεκνογονίας as an ancient marginal note; though I do not find any external authority for such a supposition. Then the sense will be: "But let not pious women be dejected at this: their salvation is certain, if &c."

9. *The mystery of the faith.*] The long concealed and peculiar doctrines of the gospel.

13. *And great freedom of speech* &c.] And in these times of persecution,

CHAP. III. I write these things unto thee, hoping to come unto thee shortly, but if I delay, that thou mayest know
15 how thou oughtest to behave thyself in the house of God, which is the church of the living God, *as* a pillar and support of the truth.
16 And, without controversy, the mystery of godliness is great: which was manifested in flesh, vindicated by the Spirit, seen by angels, preached among the gen-

CHAP. IV. tiles, believed on in the world, taken up into glory.
1 Yet the Spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceitful spirits, and to doctrines concerning demons;
2 through the hypocrisy of those who speak falsehoods, of those whose conscience *is* seared with an hot iron;
3 who forbid to marry, *and command* to abstain from *some kinds of* food, which God created to be partaken of with thanksgiving by those who are believers, and who
4 know the truth. For every creature of God *is* good, and nothing *is* to be refused, *if it be* received with
5 thanksgiving: for it is sanctified by the word of
6 God, and by prayer. If thou tell the brethren these

great confidence in asserting and teaching the faith which Christians profess.

15. *As a pillar and support of the truth.*] That these words may well refer to Timothy, see Gal. ii. 9. Rev. iii. 12.

16. I say, "of the truth." And indeed Christianity is important revealed truth.

The mystery of godliness.] The long concealed and now discovered doctrines of the true religion, which is called εὐσεβεια in opposition to the ἀσέβεια of the heathens.

God.] Not Θεὸς but ὁ or ὃς is the reading of the *Syriac*, *Coptic*, *Æthiopic*, and *Vulgate* versions.

Angels.] Αγγελοις; viz. apostles and preachers of the word: so called here because our author was looking out for expressions to aggrandize the subject. See Acts iv. 20. x. 41. Gal. iv. 14. 1 John i. 1. Rev. i. 20.

Believed on.] Επιστευθη, established by evidence. See Wakefield's New Test. 1st edition.

1. *Some will fall away.*] Many, but not all. Bishop Newton, 4to. i. Diss. xxiii.

Concerning demons.] Concerning the worship of angels, and of departed men or women. Bishop Newton.

3. See on this apostasy Joseph Mede's Works, fol. p. 623, and Bishop Newton's xxiid dissertation on the prophecies.

CHAP. IV. things, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith, and of that good doctrine to which thou hast attained.

7 But reject profane and old women's fables; and
8 exercise thyself to godliness: for bodily exercise profiteth little; but godliness is profitable for all things, having promise of the life which now is, and of that which is
9 to come. These are true words, and worthy to be re-
10 ceived by all. For on this account we both labour and suffer reproach, because we trust in the living God, who is *the* Saviour of all men, *but* especially of those
11 who believe. These things give in charge and teach.
12 Let no man despise thy youth: but be thou an example to the believers, in discourse, in behaviour, in
13 love, in faith, in purity. Till I come, give attention
14 to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy,
15 with the putting on of the hands of the elders. Meditate on these things; give thyself wholly to them; that thy
16 progress may appear to all: take heed to thyself, and to *thy* teaching; continue in them: for *by* doing this

CHAP. V. thou wilt save both thyself, and those that hear thee.

1 Rebuke not an elder, but exhort *him* as a father; *and*
2 the younger men as brethren: the elder women as mothers; the younger, as sisters, with all purity.
3 4 Support widows that are widows indeed. But if any widow have children or grand-children, let them learn in the first place to treat their own family piously, and to requite their progenitors; for this is acceptable be-
5 fore God. Now she that is a widow indeed, and left alone, hopeth in God, and continueth in supplications

8. *Promise of the life which now is.*] See Mark x. 30. Rom. viii. 28. c. vi. 6. Hebr. xiii. 5, 6. Good men have reliance on God, peace of mind and conscience, hope of future happiness; and those temporal blessings which industry, temperance, integrity, and frugality have a natural tendency to produce.

10. *The Saviour of all men* &c.] The Protector and Preserver of all mankind: but his goodness has been most abundant to Christians.

CHAP. V. and prayers night and day: but she who rioteth in pleasure, is dead while she liveth. These things also
8 give in charge; that they may be blameless. But if any provide not for his own, and especially for those of his own household, he denieth the faith, and is worse than an unbeliever.
9 Let not a widow be taken into the number *of deaconesses* under sixty years old, having been the wife of one
10 husband, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the feet of the saints, if she have relieved the afflicted, if she have diligently followed
11 every good work. But reject the younger widows; for when they become inordinate against Christ, they de-
12 sire to marry; having condemnation, because they
13 have cast off their first faith: and at the same time they learn to *be* idle also, going about from house to house; and not idle only, but tatlers also, and busy-bodies,
14 speaking what they ought not. I will therefore that the younger *widows* marry, bear children, guide their family, give none occasion to the adversary of speaking
15 reproachfully. For some *women* have already turned
16 aside after Satan. If any man or woman who believeth have widows, let such relieve them, and let not the church be burthened; that it may relieve those who are widows indeed.
17 Let the elders who preside well, be counted worthy of double reward; especially those who labour in the

8. *Provide not for his own* &c.] For his own relations left to his care, and especially for his children or grand children, *v.* 4; such an one in effect and practically denies the Christian faith, and in this respect acts worse than unbelievers do by the light of nature.

11. *Become inordinate against Christ.*] H. Stephens translates, postquam lascivire cœperint adversus Christum. Le Clerc, Nouv. Test. quand elles ne peuvent plus souffrir le frein de Jesus Christ. The Greek word may denote throwing off the rein of humility, or of temperance, or of continence. See Wetstein.

13. *From house to house.*] Under pretence of discovering charitable objects, as deaconesses.

CHAP. V.
word and *in* teaching: for the scripture saith, "Thou
"shalt not muzzle the ox that is treading out the corn."
19 And, "The labourer *is* worthy of his hire." Against
an elder receive not an accusation, but before two or
20 three witnesses. Those who sin rebuke before all, that
21 others also may fear. I charge *thee* in the presence of
God, and of [the Lord] Jesus Christ, and of the elect
angels, that thou observe these things without pre-
ferring one man before another, doing nothing by
partiality.
22 Put *thine* hands hastily on no man; and partake not
23 in the sins of others. Keep thyself pure. Drink no
longer water; but use a little wine, because of thy
24 stomach and thy frequent infirmities. The sins of some
men are manifest beforehand, going before to judge-
25 ment; but some *men* they follow after. In like man-
ner, the good works also *of some* are manifest before
CHAP. VI.
hand; and those *works* that are otherwise cannot be
hidden.
1 Let as many servants as are under the yoke, count
their own masters worthy of all honour; that the name
2 of God, and *his* doctrine, be not evil-spoken of. And
let not those that have believing masters despise *them*,
because they are brethren: but let them serve the more
willingly, because those who partake of the benefit are

22. *Keep thyself pure.*] This precept may well be understood as equivalent to the beginning of 2 Tim. ii. 22. See also c. iv. 12. v. 2.

Thus the connection with the preceding verse will be: "There are personal sins also to be guarded against." And the following verse will contain a suggestion that Timothy ought not to use undue abstinence for the purpose of observing the precept given.

24. Here the Apostle refers to the former clause of *v.* 22. "In setting men apart to the ministry, you may be deceived without guilt. The sins of some are manifest before the final judgement: but others so conceal them that they will not appear till the sentence of their Judge."

25. *Cannot be hidden.*] And those good works which are otherwise than manifest, which are studiously concealed, will probably be discovered by men, and will certainly be praised and rewarded by the all-knowing Judge at the last day.

2. *Of the benefit.*] Of such ready service.

believing and beloved. These things teach and exhort.
3 If any man teach otherwise, and consent not to the
sound words of our Lord Jesus Christ, and to the
4 doctrine which is according to godliness, he is lifted up
with vanity, knowing nothing, but doting about ques-
tions and strifes of words; whence cometh envy, con-
5 tention, evil-speakings, wicked surmisings, perverse dis-
putings among men of corrupt minds, and destitute of
the truth, supposing that godliness is gain: [from such
6 withdraw thyself.] But godliness with contentment is
7 great gain. For we brought nothing into *this* world;
8 *and it is* certain that we can carry nothing out. And,
having food and raiment, let us be content with these.
9 But they that would be rich, fall into temptation, and
a snare, and *into* many inconsiderate and hurtful desires,
10 which drown men in destruction and perdition. For
the love of money is the root of all evil: which while
some covet, they have erred from the faith, and have
pierced themselves through with many sorrows.
11 But, O man of God, do Thou flee these things;
and follow after righteousness, godliness, faith, love,
12 patience, meekness. Contend the good contest of faith;
lay hold on everlasting life, to which thou hast been
called, and hast confessed a good confession before
13 many witnesses. I charge thee in the sight of God,
who giveth life to all, and *in the sight* of Christ Jesus,

3. *Godliness.*] Or, the true religion. See c. iii. 16.

4. *Questions and strifes of words.*] The Greek may be resolved into ζητήσεις καὶ μάχας περὶ λόγων. Perhaps questions were raised about the extent of liberty under the gospel.

5. *That godliness is gain.*] Here, *v.* 2, 6, 10, John i. 1. and in numberless other places, the Greek article points out the subject of the assertion.

6. And there is a sense in which the proposition is true. Godliness procures us durable riches hereafter, and resignation to Providence here.

7. Whereas the transient riches of this world are so far inferior, that they deserve not to be called great gain. For &c.

10. Observe that ἧς, attracted by φιλαργυρίας, agrees in sense with ἀργύρ.ω contained in φιλαργυρίας.

CHAP. VI. who before Pontius Pilate witnessed a good confession,
14 that thou keep *this* commandment, *so as to be* without
spot, *and* unrebukeable, till the appearance of our Lord
15 Jesus Christ; which in its proper time He will show,
who is the happy and only Potentate, the King of
16 kings, and Lord of lords; who only hath immortality,
dwelling in *that* light which none can approach to;
whom no man hath seen, or can see: to whom *be* ever-
lasting honour and dominion. Amen.
17 Charge the rich in this world, not to be high-minded,
nor to trust in uncertain riches, but in the living God,
18 who richly giveth us all things to enjoy; to do good,
to be rich in good works, ready to distribute, willing
19 to bestow; treasuring up for themselves a good foun-
dation against the time to come, that they may lay
hold on the true life.
20 O Timothy, keep that *doctrine* which is committed to
thy trust, avoiding profane emptiness of speech, and
21 oppositions of knowledge falsely so called: which some
professing, have erred concerning the faith. *The* favour
of God be with thee. [Amen.]

THE

SECOND EPISTLE OF PAUL

TO

TIMOTHY.

CHAP.

I.

1 PAUL, an apostle of Jesus Christ, by the will of God, as to the promise of life which is by Christ Jesus,
2 to Timothy *my* beloved son; favour, mercy, *and* peace *be to him* from God the Father, and Christ Jesus our Lord.
3 I thank God, whom I serve as *my* forefathers did with a pure conscience, that without ceasing I make
4 mention of thee in my prayers night and day; longing to see thee, being mindful of thy tears, that I may be
5 filled with joy; *and* calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Loïs, and *in* thy mother Eunicè; and I am persuaded that *it dwelleth* in thee also.
6 Wherefore I remind thee that thou stir up the free gift of God, which is in thee by the putting on of my
7 hands. For God hath not given us the spirit of fear,
8 but of power, and of love, and of prudence. Be not therefore ashamed of the testimony concerning our Lord, or of me a prisoner because of him: but suffer affliction together with the gospel, according to the
9 power *given thee* of God; who hath saved us, and called *us* with an holy calling, not according to our works,

8. *According to the power given thee of God.*] According to the support which God affords. The early preachers of the gospel had great support, from their certainty that God was with them.

CHAP. I. but according to his own purpose, and *that* favour which was bestowed on us through Christ Jesus, before
10 the ancient dispensations; but *which* hath now been made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought
11 life and incorruption to light, by the gospel: of which I have been appointed a preacher, and an apostle, and
12 a teacher of the gentiles For which cause I suffer also these things: nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep what I have committed to him against that *great* day.
13 Hold fast the form of sound words, which thou hast heard from me, together with that faith and love
14 which *are* in Christ Jesus. That good doctrine, which is committed to thy trust, keep through the Holy Spirit which dwelleth in us.
15 Thou knowest this, that all those who are in Asia have turned away from me; of whom are Phygellus
16 and Hermogenes. The Lord show mercy to the household of Onesiphorus: for he often refreshed me, and
17 was not ashamed of my chain; but, when he was in Rome, sought for me very diligently, and found *me*.
18 The Lord grant unto him that he may find mercy from the Lord in that *great* day. And in how many things

CHAP. II. he ministered to me at Ephesus, thou knowest very well.

1 Thou therefore, my son, be strong in the favour *of*
2 *God* which is by Christ Jesus. And the things which thou hast heard from me amidst many witnesses, these commit to faithful men, who will be able to teach

10. *Hath brought life.*] See Wetstein on 1 Cor. iv. 5. Suidas explains the word by εἰς φῶς ἄγειν, ἐξαγγέλλειν, and H. Stephens by illuminando patefacere, docere.

15. They followed the Judaizing party.

18. *From the Lord.*] The antecedent is here used instead of the pronoun. Τυτέςι, παρ' ἑαυτῷ, say the Greek commentators. See Whitby.

Very well.] So κάλλιον, Acts xxv. 10.

CHAP. II. others also. Wherefore suffer thou hardships, as a good soldier of Jesus Christ. No man that warreth
4 entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.
5 And if a man contend also *in the games*, he is not
6 crowned unless he contend according to the laws. The husbandman must first labour, and then partake of the
7 fruits. Consider what I say; and the Lord give thee
8 understanding in all things. Remember Jesus Christ of the race of David, who was raised from the dead,
9 according to the gospel which I preach: for which I suffer hardships, unto bonds, as an evil-doer: but the
10 word of God is not bound. Wherefore I endure all things for the sake of the chosen *gentiles*, that they also may obtain the salvation which is through Christ Jesus,
11 with everlasting glory. These are true words: for if
12 we have died with him, we shall live also with *him*: if we suffer, we shall reign also with *him*: if we deny *him*,
13 he also will deny us: if we be faithless, *yet* he continueth faithful: he cannot deny himself.
14 Of these things put *men* in remembrance, charging *them* before the Lord that they contend not about words,
15 to no profit, *but* to the subverting of the hearers. Study to present thyself before God approved *by him*, a workman who needeth not to be ashamed, rightly dividing
16 the word of truth. But avoid profane emptiness of speech: for they *that use it* will increase to more ungod-
17 liness: and their speech will eat as *doth* a gangrene: of
18 whom are Hymenéus and Philetus: who have erred concerning the truth, saying that the resurrection is
19 already past; and overthrow the faith of some. Never-

5. *According to the laws.*] The rules prescribed to such as mean to contend in the Grecian games. He will not obtain the crown, unless he use the proper exercise, diet, &c. See Raphelius.

8. *Remember Jesus Christ* &c.] A reflection which will support thee under all hardships and persecutions. See *v.* 3.

Of the race of David.] Of royal descent, and the true Messiah; who yet suffered before he was raised.

CHAP. II. theless the firm foundation of God standeth, having this inscription: "The Lord knoweth those that are "his." And, "Let every one who nameth the name
20 "of the Lord depart from iniquity." But in a great house there are not only vessels of gold, and of silver, but of wood also, and of earth; and some to honour,
21 and some to dishonour. If a man therefore cleanse himself thoroughly from these things, he will be a vessel to honour, sanctified, [and] fit for the master's
22 use, *and* prepared to every good work. Flee also youthful desires: but follow righteousness, faith, love, peace, together with those who call on the Lord out of a pure
23 heart. But foolish and unlearned questions avoid,
24 knowing that they beget contentions. And the servant of the Lord must not contend; but *must* be gentle to all
25 *men*, apt to teach, forbearing, with meekness instructing those that oppose themselves; if by any means God may give them repentance to the acknowledgement of
26 the truth: and they who have been taken captive by
CHAP. III. the devil, may recover themselves out of his snare, to the will of God.

1 But know this, that in the last days difficult times
2 will come. For men will be lovers of their own selves, lovers of wealth, boasters, proud, blasphemers, disobe-
3 dient to parents, unthankful, unholy, without natural affection, covenant-breakers, false accusers, incontinent,
4 fierce, haters of good men, treacherous, rash, vain,

19. *Inscription.*] Many Arabic seals have a short sentence of the Koran, or some religious or moral truth, engraved on them. Hanmer observes, ii. 462, that the Jews, as well as the Mohammedans, might scrupulously avoid the use of figured seals. Inscriptions on foundation-stones may have been common anciently, as they are now. See Rev. xxi. 14.

22. *Together with those* &c.] Follow after their virtues, as other good Christians do. That a comma should be placed at *peace*, see Rom. xii. 18: Heb. xii. 14: whence it appears that peace is an universal duty.

25. Markland and Doctor Owen observe that μήποτε is used for ἴσως. See Luke iii. 15. Bowyer 4to. Sir J. Knatchbull shows that it is equivalent to ἴσως, *forte*.

26. I place the comma at αὐτοῦ, and suppose that the antecedent to ἐκείνου is Θεοῦ. See Grotius.

CHAP. III. lovers of pleasure more than lovers of God: having a
form of godliness, but denying its power: from such
6 also turn away. For of such are those that enter into
families, and lead captive weak women laden with sins,
7 led away by many *evil* desires, ever learning, and never
8 able to come to the knowledge of the truth. Now as
Jannes and Jambres withstood Moses, so these also
withstand the truth: men of corrupt minds, reprobate
9 concerning the faith. But they will not proceed far:
for their folly will be manifest to all *men*, as that of the
others also was.
10 But thou hast fully known my doctrine, manner of
life, purpose, faith, long-suffering, love, patience, per-
11 secutions, sufferings; what things befel me at Antioch,
at Iconium, at Lystra, what persecutions I endured:
12 but out of all the Lord delivered me. Yea, and all
that would live religiously in Christ Jesus, will suffer
13 persecution: and evil men and seducers will grow worse
14 and worse, deceiving and being deceived. But con-
tinue Thou in the things which thou hast learned, and
hast been assured of, knowing from whom thou hast
15 learned *them*; and that from a child thou hast known
the holy scriptures, which are able to make thee wise
unto salvation, through the faith which *is* in Christ
16 Jesus. All scripture is given by inspiration of God,
and *is* profitable for teaching, for reproof, for cor-
17 rection, for instruction in righteousness: that the man

8. *Jannes and Jambres.*] That these are mentioned in the Targum of Jonathan, and in other Jewish writings, see Wetstein, or rather Schoettgenius.

16. Some render, All scripture, given by inspiration of God, is profitable &c. So Syr. the three Arabic versions, Vulg. Grotius, the English bible of 1549, &c. Thus it is not defined what Scripture was divinely inspired. According to the present rendering, the Jewish canon of the Old Testament is said to be given by divine inspiration; and probably as much of the New Testament as was written before this epistle. See 1 Tim. v. 18; where Luke x. 7. is referred to under the name of γραφή.

For teaching.] Religious truths.

CHAP. IV. of God may be perfect, perfectly fitted to all good works.

1 I charge *thee* [therefore] before God, and *before* Jesus Christ who will hereafter judge the living and the dead
2 at his appearance and his kingdom; preach the word; be urgent in season, out of season; confute, rebuke,
3 exhort, with all long-suffering and teaching. For the time will come when *men* will not endure sound teaching; but will heap to themselves teachers according to
4 their own *evil* desires, having itching ears; and will turn away *their* ears from the truth, and will be turned
5 to fables. But watch Thou in all things, suffer hardships, do the work of an evangelist, fulfil thy ministry.
6 For I am now ready to be poured out, and the time of my departure is near. I have contended a good
7 contest, I have finished *my* course, I have kept the
8 faith. *As for* what remaineth, a crown of righteousness is laid up for me, which the Lord, the righteous Judge, will give me at that *great* day: and not Me only, but all those likewise who love his appearance.
9 10 Endeavour to come unto me speedily. For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus
11 to Dalmatia. Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the
12 ministry. Now Tychicus I have sent to Ephesus.
13 The cloke which I left at Troas with Carpus, when thou comest, bring *with thee*; and the books, *but* espe-
14 cially the parchments. Alexander the coppersmith hath

17. *The man of God.*] See 1 Tim. vi. 11. So the prophets were called. 2 Kings iv. 40, &c. &c. The Christian minister.

6. *Ready to be poured out.*] See on Phil. ii. 17. Some think that Paul had an immediate prophetic expectation of martyrdom. Lardner argues against this from *v.* 11; and supposes, with Lightfoot, that the Apostle's age, infirmities, imprisonment, and continual danger, are referred to. Suppl. to Cred. ii. 265.

14. If we read ἀποδώη, "the Lord reward him," the Apostle thus

CHAP. IV.
done me much evil: the Lord will reward him according to his works. Of whom beware Thou also; for he
16 hath greatly withstood our words. At my first defence none was with me, but all forsook me: may it not be
17 laid to their charge. But the Lord stood with me, and strengthened me: that by me the preaching *of his gospel* may be fully known, and *that* all the gentiles may hear:
18 and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work, and will preserve *me* to his heavenly kingdom: to whom *be* glory for ever and ever. Amen.
19 Salute Prisca and Aquila, and the household of
20 Onesiphorus. Erastus remained at Corinth: and Trophimus I left sick at Miletus. Endeavour to come before winter. Eubulus, and Pudens, and Linus, and
22 Claudia, and all the brethren, salute thee. The Lord Jesus Christ *be* with thy spirit. *The* favour *of God be* with you. [Amen.]

authoritatively inflicted on him bodily diseases for just reasons, and to reclaim him from his sins; acting in this respect by the impulse of the Spirit.

17. *Of the lion.*] Marsyas, speaking of Tiberius's death, said, τέθνηκεν ὁ λέων. Jos. Ant. xviii. 6. 10. Elsner. Krebsius. The meaning here is; "I escaped from my judges, or from the emperor Nero, with great difficulty and danger."

THE

EPISTLE OF PAUL

TO

TITUS.

CHAP.

I.

1 PAUL, a servant of God, and an apostle of Jesus Christ, as to the faith of God's elect, and the acknowledgement of the truth which is according to godliness;
2 in hope of everlasting life, which God, who cannot lie,
3 promised before the ancient dispensations; and in due time hath manifested his word through that preaching which hath been committed unto me, according to the
4 appointment of God our Saviour; to Titus, *mine* own son as to the common faith: favour, mercy, *and* peace *be to him* from God the Father, and the Lord Jesus Christ our Saviour.
5 For this cause I left thee in Crete, that thou mightest set right the things which are wanted, and appoint
6 elders in every city, as I directed thee: if any one be irreproachable, the husband of one wife, having believing children, *who are* not under accusation of dissolu-
7 teness, or disobedient. For a bishop must be irreproachable, as the steward of God; not self-willed, not soon angry, not a continuer at the wine, not a striker,
8 not greedy of filthy lucre; but a lover of hospitality, a lover of good men, self-governed, just, holy, tempe-
9 rate; holding fast the true word as he hath been taught, that he may be able both to exhort by sound doctrine, and to confute the gainsayers.

CHAP. I. For many are disobedient, vain-talkers, and deceivers, especially those of the circumcision: whose
11 mouths must be stopped, who subvert whole families, teaching things which they ought not, for the sake of
12 base gain. One of themselves, a poet of their own, hath said; "The Cretans are always liars, evil beasts,
13 "slow gluttons." This witness is true: wherefore reprove them sharply, that they may be sound in the
14 faith; not giving heed to Jewish fables, and command-
15 ments of men who turn away from the truth. To the pure all things *are* pure: but to those that are defiled, and unbelieving, nothing *is* pure; but even their mind
16 and conscience are defiled. They profess to know God:
CHAP. II. but in *their* works they deny *him*, being abominable, and disobedient, and to every good work reprobate.

1 But speak Thou the things which become sound
2 doctrine: that the aged men be sober, grave, self-
3 governed; sound in faith, in love, in patience: that the aged women in like manner *be* in behaviour as becometh holy persons, not false accusers, not enslaved to
4 much wine, teachers of good things; that they may instruct the young women to love their husbands, to love
5 their children, *to be* self-governed, chaste, keepers at home, good, submissive to their own husbands, that
6 the word of God be not evil-spoken of. In like manner
7 exhort the young men to be self-governed: in all things showing thyself a pattern of good works; in doctrine

10. *Especially those of the circumcision.*] Such a reflection as this on his own countrymen shows that Paul's mind was strongly bent against its natural propensity by the force of truth and a zeal for the gospel.

12. *A poet.*] The original word is *prophet*; poets being so called from their pretensions to inspiration, or because the Hebrew prophets were poets in most of their writings. Epimenides is meant.

Slow gluttons.] That γαστερες by itself signifies *gluttons*, see Wetstein. The addition of ἀργαι heightens the charge. They were idle and indolent gluttons.

5. *That the word of God be not evil-spoken of.*] This caution refers to the last clause; and is given in opposition to the error that the gospel set its professors free from human relations. Compare 1 Tim. vi. 1.

CHAP. II. *showing* uncorruptness, gravity, sound speech which
cannot be condemned; that he who is of the contrary
8 *part* may be ashamed, having no evil thing to say of us.
9 *Exhort* servants to submit themselves to their own
10 masters, *and* to please *them* well in all things, not contradicting, not thieving, but showing all good fidelity;
that they may adorn the doctrine of God our Saviour
in all things.
11 For the favour of God hath appeared, which bringeth
12 salvation to all men, teaching us that we should deny
ungodliness and worldly desires, and live soberly, and
righteously, and religiously, in this present world;
13 looking for the happy *end of our* hope, and the glorious
appearance of the great God, and of our Saviour Jesus
14 Christ; who gave himself for us, that he might
redeem us from all iniquity, and purify to himself a
15 peculiar people, zealous of good works. These things
CHAP. III. speak and exhort, and reprove with all authority. Let
no man despise thee.
1 Put *men* in mind to be subject to principalities and
powers, to obey magistrates, to be ready to every good
2 work, to speak evil of no man, not to be contentious,
3 *but* gentle, showing all meekness to all men. For we
ourselves also were formerly unwise, disobedient, deceived, slaves to many *evil* desires and pleasures, living
in maliciousness and envy, odious, *and* hating one an-
4 other. But when the kindness of God our Saviour and
5 *his* love toward man appeared; he saved us, not by
works of justification which we did, but according to
his mercy, by the washing of regeneration, and the

14. *A peculiar people.*] Whether Jews or gentiles; a good life making all such who believe in Christ. The word περιούσιος is used by the lxx. to express the Hebrew סְגֻלָּה, Exod. xix. 5, &c. *a special treasure.*

3. *We ourselves also.*] You Cretans in your gentile state, as well as other gentiles. There are many instances where Paul, speaking of the gentiles, uses the first person.

5. *By the washing of regeneration* &c.] By baptism, which places men in a new state, on account of their new obligations, motives, instructions,

CHAP. III. renewing *of our minds* through the Holy Spirit; which
he shed on us richly, through Jesus Christ our Saviour;
7 that, having been justified through his favour, we
might become heirs as to the hope of everlasting life.
8 These are true words, and these things I will that thou
strongly affirm; *so* that those who have believed in God
may be careful to maintain good works. These are the
9 things which are good and profitable among men. But
avoid foolish questions, and genealogies, and contentions, and strifes about the law; for they are unprofit-
10 able and vain. Reject an heretic, after the first and
11 second admonition; knowing that such an one is perverted, and sinneth, being self-condemned.
12 When I shall send to thee Artemas, or Tychicus,
endeavour to come unto me to Nicopolis: for I have
13 determined to winter there. Diligently conduct on
their way Zenas the *former* teacher of the law, and
14 Apollos; that nothing may be wanted by them. And
let our *disciples* also learn to maintain good works for
15 necessary uses; that they be not unfruitful. All that
are with me salute thee. Salute those who love us in
the faith. *The* favour *of God be* with you all.

promises, and assistances; and by that renovation of mind which the Holy Spirit, usually communicated to converts in those ages, had the strongest tendency to produce.

8. *To maintain good works.*] Bona opera tueri, juvare; bonorum operum causam agere. See Fortuita Sacra, and Kypke.

10. *Reject.*] Cast out of the Church. Or, rather, Avoid, withdraw thyself from.

An heretic.] One who taught doctrines as received from inspired men, which he had not received: as he himself knew, and as Titus knew by the Spirit. It is probable that many such acted from secular views, and to be leaders of a party. See c. i. 11.

THE

EPISTLE OF PAUL

TO

PHILEMON.

1 PAUL, a prisoner for Christ Jesus, and Timothy
our brother, to Philemon our beloved, and *our* fellow-
2 labourer, and to *our* beloved Apphia, and to Archippus
our fellow-soldier, and to the church *which assembleth* in
3 thine house: favour *be* to you and peace from God our
father, and from the Lord Jesus Christ.
4 I thank my God, making mention of thee always in
5 my prayers, (hearing of thy faith and love, which thou
6 hast toward the Lord Jesus, and to all the saints,) that
thy partaking of the faith may become effectual, in the
knowledge of every good thing which is among us as
7 concerning Christ [Jesus]. For we have great joy and
comfort on account of thy love, because the bowels of
the saints are refreshed by thee, brother.
8 Wherefore, though I have much freedom of speech
9 in Christ to enjoin thee what is fit; yet because of *my*
love I rather beseech *thee*, as Paul the aged, and now a
10 prisoner also for Jesus Christ. I beseech thee, *I say*,
for my son Onesimus, whom I have begotten in [my]
11 bonds: who formerly *was* unprofitable to thee, but *is*

1. *A prisoner.*] Δέσμιος is a reading better supported than δοῦλος or ἀπόστολος, and preferable on account of its delicacy.

5. Six MSS. Syr. and Hilary read *faith and love:* which reading seems to have been introduced to make the hyperbaton more easy: "of thy faith which thou hast toward the Lord, and of thy love to all the saints:" which mode of translating some prefer. See Matth. xii. 22. Mark iv. 27. v. 5. Cantic. i. 5. Isai. xv. 3: and Bishop Lowth's note: li. 19.

now profitable to thee and to me: whom I have sent
12 again: do thou therefore receive him, that is, mine own
13 bowels: whom I was willing to retain with me, that in
thy stead he might have ministered to me in *my* bonds
14 for the gospel: but without thy consent I would do
nothing: that thy benefit might not be as it were of
15 necessity, but willingly. For perhaps he therefore de-
parted for a time, that thou mightest receive him for
16 ever; no longer as a servant, but *as* above a servant, a
beloved brother: especially *so* to me; but how much
17 more to thee, both in the flesh and in the Lord? If
therefore thou consider me *as thy* companion, receive
18 him as myself. But if he have wronged thee *in* any
thing, or owe *thee any thing*, put that to mine account:
19 I Paul have written *it* with mine own hand, I will re-
pay *it* however, I do not say to thee that thou owest
20 to me even thine own self. Yes, brother, let me have
joy of thee in the Lord: refresh my bowels in Christ.
21 Having confidence in thy compliance, I have *thus*
written to thee, knowing that thou wilt do even more
22 than I say. At the same time also prepare me a
lodging: for I trust that through your prayers I shall
be graciously given unto you.
23 24 Epaphras, my fellow-prisoner in Christ Jesus, Mark,
Aristarchus, Demas, Luke, my fellow-labourers, salute
25 thee. The favour of our Lord Jesus Christ *be* with
your spirit.

13. This was not a hint to send Onesimus back; as Paul expected to leave Rome soon: *v.* 22.

21. *Do even more than I say.*] Not only receive him, but show him affection.

That Paul does not desire the manumission of Onesimus, appears from *v.* 15.

There is great address in the latter part of this verse; and in the whole epistle. See Bishop Smalridge's sermon on the subject.

22. This circumstance is finely added, to furnish an additional reason, an argument ad verecundiam, why his request should be granted.

THE

REVELATION

OF

JOHN.

CHAP.
I.

1 THE Revelation of Jesus Christ, which God gave
him, that he might show to his servants things which
must shortly come to pass; and he sent and signified *it*
2 by his angel to his servant John: who hath *thus* testified
of the word of God, and of the testimony *given* to Jesus
3 Christ, *even* whatever things he saw. Happy *is* he that
readeth, and those that hear, the words of this pro-
phecy, and keep the things written in it: for the time
is near.

" This prophecy was designed as a standing monument for the church, to know what destinies attend it: and that, when men should suffer for the name of Christ, they might here find some consolation, both for themselves and the church: for themselves, by the prospect and certainty of a reward; for the church, by the testimony that Christ never forsakes it, but will conquer at last." Daubuz: p. 1051.

" The reason of the obscurity of these prophecies is, that a great part of them being about things which were shortly to be fulfilled by the Romans, and John speaking of these as the enemies of God, by whom they were also suddenly to be destroyed, it was not safe either for himself, or for others to whom he communicated these prophecies, that the matter of them should be more clearly represented; lest the book, falling into the hands of the Romans, should be a means to enrage them." Le Clerc on c. xiii. 18. He adds, that " the want of historical records may be a hindrance to our understanding these predictions."

3. *Those that hear.*] Manuscript books were valuable and scarce in those times; and all apostolical writings were read in Christian assemblies. Bishop Newton.

Keep the things &c.] Observe the admonitions and precepts: which there is an immediate necessity for observing.

CHAP. IV.

1 AFTER these things I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me, *and* saying; "Come up hither, and I will show thee things
2 "which must be hereafter." And immediately I was in the Spirit: and, behold, a throne was placed in hea-
3 ven, and *one* sat on the throne. And he who sat [was] in appearance like a jasper and a sardius: and a rainbow *was* round about the throne in appearance like an
4 emerald. And round about the throne *were* twenty-four thrones: and upon the thrones *I saw* twenty-four elders sitting, clothed in white raiment; and on their
5 heads crowns of gold. And out of the throne proceed lightnings, and thunderings, and voices. And seven lamps of fire *were* burning before the throne; which are
6 the seven spirits of God. And *there was* before the throne as it were a laver of glass, like crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind.

2. *One sat on the throne.*] No name is mentioned, no form is described. But the person is sufficiently denoted by his attributes to be God. Daubuz.

"We are not to imagine," says Doddridge, "that the person sitting on the throne, [or the Lamb,] or the twenty-four elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. I think it——probable that all which passed was in the imagination of John."

3. The jasper is of a white and sky colour, the sardius red, and the emerald green. The rainbow was a fit emblem of God's veracity. Gen. ix. 13.

4. *Twenty-four elders.*] Probably the ministers of the Christian church are denoted: and the number may be double that of the Jewish tribes, to intimate that the gentiles also had their elders. See c. v. 9.

6. *A laver of glass* &c.] A capacious vessel of glass, the water in which was as clear as crystal: analogous to the laver of brass under the law; in which water was contained to cleanse the priests who ministered before God. Exod. xxxviii. 8. 1 Kings vii. 23.

Four living creatures.] The whole body of the church of God; who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience: qualities which seem to be signified by the emblems in *v.* 7.

CHAP. IV.
And the first living creature *was* like a lion, and the
second living creature like a steer, and the third living
7 creature had a face as a man, and the fourth living
8 creature *was* like a flying eagle. And the four living
creatures had each of them six wings, *which were* full of
eyes round about and within: and they rest not day
and night, saying: "Holy, holy, holy, Lord God
9 "Almighty, that was, and is, and is to come." And
when those living creatures give glory, and honour, and
thanks, to Him who sat on the throne, who liveth for
10 ever and ever, the twenty-four elders fall down before
Him who sat on the throne, and worship Him who
liveth for ever and ever, and cast their crowns before
11 the throne, saying; "Thou art worthy, O Lord, to
"receive glory, and honour, and power: for thou hast
CHAP. V.
"created all things, and by thy will they are, and
"were created."
1 And I saw in the right hand of Him who sat on the
throne a book, written within and without, sealed with
2 seven seals. And I saw a strong angel proclaiming
with a loud voice; "Who [is] worthy to open the
3 "book, and to loose the seals of it?" And none in
heaven, or on the earth, or under the earth, was able
4 to open the book, and to look therein. And I wept
much because none was found worthy to open the book,
5 and to look therein. Then one of the elders saith to
me; "Weep not: behold, the Lion of the tribe of
"Judah, the root of David, hath prevailed *so as* to
6 "open the book, and the seven seals of it." And I

Full of eyes.] Denoting their knowledge, wisdom, prudence, and foresight. Vitringa. See Ezek. x 12.

9, 10. *Give—fall down.*] The futures in the Greek, like those in the Hebrew, have the force of the present tense.

1. *Of him who sat on the throne.*] Of God, who alone directs the affairs of futurity, and is able to reveal them. Bishop Newton.

4. *I wept much.*] Knowing what instruction and consolation the church would receive from the contents of the book.

5. *The Lion of the tribe of Judah.*] An allusion to Gen. xlix. 9.
The root of David.] An allusion to Isai. xi. 1.

CHAP. V. beheld, [and lo,] in the midst between the throne and the four living creatures, and in the midst between the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes; which are the seven spirits
7 of God sent forth into all the earth. And he came and took the book out of the right hand of him who sat
8 upon the throne. And when he had taken the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one of them harps, and golden bowls full of odours, which are the
9 prayers of the saints. And they sang a new song, saying; "Thou art worthy to take the book, and to "open the seals of it: for thou wast slain, and hast "bought us to God by thy blood, out of every tribe,
10 "and language, and people, and nation; whom thou "hast made kings and priests to our God; and they
11 "shall reign on the earth." And I looked, and I heard the voice of many angels round about the throne, and *round about* the living creatures *and* the elders; (and the number of them was ten thousands of ten thousand, and thousands of thousands;) saying with a loud voice;
12 "Worthy is the Lamb that was slain to receive power, "and wealth, and wisdom, and might, and honour,
13 "and glory, and blessing." And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, I heard, saying; "Blessing, and honour, and "glory, and dominion, *be* unto Him that sitteth upon

6. *Seven horns and seven eyes.*] Emblems of power and wisdom.

9. *Hast bought us to God* &c.] Therefore the four living creatures, and the twenty-four elders, are symbols of persons redeemed from among mankind.

10. *And they shall reign.*] The word βασιλεύσουσιν, as Wetstein reads, is converted into the future, according to the Hebrew manner. The words seem a reference to the millenary reign.

13. *And all things that are in them.*] If we read πάντας, the rendering is: "and the things that are in them, I heard *them* all saying; &c."

"The things that are in them" are the things in the sea as well as in the earth; the dead committed to them.

CHAP. V. "the throne, and unto the Lamb, for ever and ever."
And the four living creatures said, "Amen." And
CHAP. VI. the elders fell down and worshipped Him that liveth
for ever and ever.

1 And I saw when the Lamb opened one of the seven seals; and I heard, as *it were* the sound of thunder, the first of the four living creatures saying; "Come and
2 "see." And I looked, and, behold, a white horse: and he that sat thereon had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

3 And when *the lamb* had opened the second seal, I heard the second living creature saying; "Come."
4 And another horse, *that was* red, went forth; and *power* was given to him who sat thereon to take peace from the earth, and that *men* should kill one another: and a great sword was given to him.

5 And when *the lamb* had opened the third seal, I heard the third living creature saying; "Come." [And I looked,] and, behold, a black horse: and he who sat
6 on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures, saying; "A small measure of wheat for a denarius, and

1. *The first.*] See c. iv. 7. Compare μίαν Matth. xxviii. 1. Some read φωνῇ. Wolfius.

2. The bow, the white horse, [used in Roman triumphs, see Vitringa,] and the crown, are proper emblems of victory, triumph, and royalty: and the proclamation for conquest is fitly made by a creature like a lion. Bishop Newton.

Mede, Vitringa, Daubuz, and Lowman refer this emblem to the wide propagation of the gospel.

3, 4. The prodigious slaughters which the Jews and Romans made of each other, in the reigns of Trajan and Adrian, are probably foretold. See the particulars in Mede, Daubuz, Lowman, and Bishop Newton. These events happened from about A. D. 115 to 131.

5. *A black horse.*] This emblem seems adapted to a mournful event.

A pair of balances.] For scrupulously weighing out grain.

6. *A small measure.*] A chœnix would suffice a man for a day: it was the allowance of a slave for his daily food.

See also Grotius, Wetstein, and Doddridge. As therefore a denarius was then a man's wages for a day, Matth. xx. 2, the price must have

CHAP. VI. "three small measures of barley for a denarius: but "hurt thou not the oil and the wine."

7 And when *the lamb* had opened the fourth seal, I heard the fourth living creature saying; "Come."

8 [And I looked,] and, behold, a pale horse; and his name who sat thereon *was* Death, and Hades followeth him. And power was given him over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence, and by the wild beasts of the earth.

9 And when *the lamb* had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they

10 had borne. And they cried with a loud voice, saying; "How long, O sovereign Lord, holy and true, wilt "thou not judge and avenge our blood on those who

been distressing. According to Lowman, it exceeded twenty shillings a bushel: according to Dr. Wall, thirty shillings.

Small measures of barley &c.] The proportionable value differed in different places and at different times. See 2 Kings vii. 1.

But hurt not the oil and the wine.] See the instances in Wetstein, and c. ii. 11. vii. 2, 3. ix. 4, 10, 19. xi. 5: where ἀδικεῖν is equivalent to βλάπτειν.

A scarcity of grain is foretold: attention to which event is raised by the creature that had the face of a man, because it peculiarly affects the human species.

The regulations and laws framed about corn by Septimius and Alexander Severus, show a preceding scarcity. The former of these emperors began his reign A. D. 201; and the latter, A. D. 222. See Mede, Daubuz, Lowman, and Bishop Newton.

8. *A pale horse.*] This pale, yellow colour is a mark of disease and affliction.

Followeth him.] See Luke ix. 49, c. xiv. 13, the same Greek phrase.

The fourth part of the earth.] Of the inhabitants of the earth. That is, a very great number.

By pestilence.] Commentators observe that the Chaldee Paraphrast often renders the Hebrew word for *pestilence* by a word which signifies *death*. See Daubuz.

By the wild beasts.] These increase, where destructive calamities thin mankind.

For particulars of the completion consult Lowman and Bishop Newton. In general, the period from Maximin to Gallienus, that is, from A. D. 235 to A. D. 267, was remarkable for bloody wars; for four persecutions, one of which was succeeded by a famine; for the rise of thirty usurpers in one reign; for a Scythian incursion, one great cause of famine; and for a pestilence which spread itself over the Roman empire.

10. *Wilt thou not judge and avenge.*] This is a visionary representation,

CHAP. VI. "dwell upon the earth?" And a white robe was given
to *every one of* them: and they were told to rest yet *for*
11 a time, till *the number of* their fellow-servants also and *of*
their brethren, who were about to be killed as they
were, should be filled up.
12 And I looked when *the lamb* had opened the sixth
seal, and there was a great earthquake; and the sun
became black as sackcloth of hair, and the whole moon
13 became as blood; and the stars of heaven fell to the
earth, as a fig-tree casteth its untimely figs when it is
14 shaken by a mighty wind. And the heaven departed
as a parchment when it is rolled together; and every
mountain and island were moved out of their places.
15 And the kings of the earth, and the great men, and the
commanders, and the rich, and the strong, and every
slave, and [every] freeman hid themselves in the dens
16 and in the rocks of the mountains; and say to the moun-
tains and rocks; "Fall on us, and hide us from the
"face of Him who sitteth on the throne, and from the
CHAP. VII. "anger of the Lamb: for the great day of his anger
"is come; and who is able to stand?"
1 And after these things I saw four angels standing on
the four parts of the earth, restraining the four winds

to show that the blood of such calls for vengeance, and that God will execute it.

11. *Yet for a time, till* &c.] Here are two prophecies; that more Christians should suffer, and that afterward the persecutors of the church should be punished. For this latter circumstance see *v.* 17.

No persecution of the Christians was so great as that which had its name from the Emperor Diocletian, A.D. 284. It began with the slaughter of seventeen thousand within thirty days; and in Egypt alone, a very small portion of the Roman Empire, one hundred and forty-four thousand were put to death. Mede. Daubuz.

12. *Earthquake.*] The word may signify, in a larger sense, a concussion of heaven and earth.

15—17. Galerius, Maximinus, Maxentius, Licinius, &c. and their powerful adherents, may be referred to; and their terrors may be expressed in strong eastern language. Some of these gave glory to God, and acknowledged his judgements upon them. See Mede and Daubuz. Constantine defeated Maxentius A.D. 312.

1. *The four parts.*] Sides, cardinal points whence the four winds blow. Veteres quatuor omnino [ventos] servavere per totidem mundi partes, unde nec Homerus plures nominat. Plin. ii. 47: quoted by Daubuz.

CHAP. VII. of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw
2 another angel coming up from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth
3 and the sea, saying; "Hurt not the earth, nor the sea, "nor the trees, till we have sealed the servants of our
4 "God on their foreheads." And I heard the number of those who were sealed: *and there were* sealed an hundred *and* forty-four thousand, of all the tribes of the
5 sons of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve
6 thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were twelve thousand. Of the tribe of Manasseh were sealed twelve
7 thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve
8 thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I looked, and, behold, a great multitude, which none could number, of all nations, and tribes, and people, and languages, standing before the throne and before the Lamb, clothed with white
10 robes, and palm-branches, in their hands: and they

2. *From the east.*] Bringing light, or protection and deliverance, to the church. Daubuz. Omens from the east were esteemed prosperous.

3. *Sealed——in their foreheads.*] That slaves of old were stigmatized with the mark of their Master, Daubuz brings abundant proof. These are sealed, as belonging to God, their Protector. See Ezek. ix. 4.

It is plain from c. ix. 4, that these were thus distinguished, that they might be exempted from the calamities which the four winds denoted.

5—8. Judah is placed first, because our Lord was of that tribe. Some say that Ephraim and Dan are omitted on account of their idolatry.

9. *Palm-branches.*] In token of the victory obtained over their spiritual enemies.

CHAP. VII.
cry with a loud voice, saying; "*Our* salvation *be*
"*ascribed* to our God who sitteth upon the throne, and
11 "to the Lamb." And all the angels stood round
about the throne, and *about* the elders, and *about* the
four beasts, and fell on their faces before the throne,
12 and worshipped God, saying; "Amen: blessing, and
"glory, and wisdom, and thanksgiving, and honour,
"and power, and might, be to our God for ever and
"ever. Amen."
13 And one of the elders spake, saying unto me;
"Who are these that are clothed in white robes, and
14 "whence came they?" And I said to him; "O my
"lord, thou knowest." Then he said to me; "These
"are they who came out of great affliction, and have
"washed their robes, and made *them* bright, in the
15 "blood of the Lamb. Therefore they are before the
"throne of God, and serve him day and night in his
"temple; and He that sitteth on the throne will dwell
16 "over them. They will hunger no more, nor will
"they thirst any more; nor will the sun strike on them,
17 "or any heat. For the Lamb that is toward the midst
"of the throne will feed them, and will lead them to
CHAP. VIII.
"living springs of waters: and God will wipe away all
"tears from their eyes."
1 And when *the Lamb* had opened the seventh seal,
there was silence in heaven about *the space of* half an
2 hour. And I saw the seven angels who stand before
3 God: and to them were given seven trumpets. And

14. *In the blood of the Lamb.*] See Hebr. ix. 14. 1 John i. 7.

15. *Over them.*] An allusion to the cloud over the tabernacle in the desert. Numb. ix. 18, 22. Daubuz.

17. *Toward the midst.*] Toward the mid-space. See c. v. 6.

1. *The seventh seal.*] There are no events proper to the opening of the seventh seal; but it is introductory to the events of the seven trumpets.

Silence.] A solemn and sublime circumstance, introductory to great events: and probably an allusion to the silence allowed for secret prayer among the people, while incense was offered on the golden altar in the Sanctuary of the Temple. See Luke i. 10.

2. *Trumpets.*] The seals foretold the state of the Roman empire, till it became Christian; and of the church, till its civil establishment: the

CHAP. VIII.

another angel came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer *it*, with the prayers of all the saints, upon the golden altar which *was* before the throne.

4 And the smoke of the incense went up before God from the hand of the angel, together with the prayers of the

5 saints. And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.

6 AND the seven angels that had the seven trumpets,

7 prepared themselves to sound *them*. The first angel sounded his trumpet, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and every green herb was burnt up.

8 And the second angel sounded his trumpet; and as it were a great mountain burning with fire was cast into

9 the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.

10 And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and

trumpets foretel the state of Rome, and of the church, afterward. They sound the alarm of war, and excite the nations against Rome. They also sound the alarm of religious corruptions. See Daubuz, and Bishop Newton.

7. The ravages of the Goths and of other barbarians under Alaric, about A D. 406, seem to be here foretold. See Daubuz.

The third part of the earth.] The Roman empire, supposed to occupy a third part of the earth, then known, was desolated. Mede: p. 459, 474.

8, 9. Some refer *v.* 7 to the first incursions of Alaric; and these verses to his burning of Rome. Others think that this prophesy was fulfilled by Attila and the Huns, A. D. 448. The sea denotes people. c. xvii. 15.

10, 11. Some interpret this of Genseric, who embarked from Africa for Italy, with 300,000 Vandals and Moors; and took Rome, A. D, 455.

CHAP. VIII.
it fell upon the third part of the rivers, and upon the springs of waters: and the name of the star was called
11 Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.
13 And I looked, and heard an eagle flying in mid-heaven, *and* saying with a loud voice; "Woe, woe, "woe, *is* to the inhabitants of the earth, because of the

CHAP. IX.
"other blasts of the trumpet of the three angels who "are about to sound."
1 And the fifth angel sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was
2 given the key of the entrance of the deep pit. And he opened the entrance of the deep pit, and a smoke arose out of the entrance, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of
3 the entrance. And out of the smoke locusts came upon the earth; and to them was given power, as the
4 scorpions of the earth have power. And it was commanded them that they should not hurt the herb of the earth, nor any green thing, nor any tree; but *only* those men that had not the seal of God on their foreheads.

12. This is applied to Odoacer, king of the Heruli; who put an end to the western empire, A. D. 476.

1. *A star fall from heaven.*] An angel descend to the earth with the swiftness of a falling meteor. But, according to Daubuz, Mahomet is denoted; who was a rebellious potentate, and caused the Saracens to take up arms against their Emperor Heraclius.

3. *Locusts.*] Locusts abound in Arabia; and are a proper type of the numerous Arabs, or Saracens.

As the scorpions.] They had power, not so much to destroy men as to torture or inflict grievous calamities. See *v.* 5, 10.

4. *Hurt the herb &c.*] In this respect they laid aside the natural quality of locusts. The Saracens spared the fruit-trees, and the produce of the ground. See Ockley i. 25, in Lowman and Bishop Newton.

That had not the seal of God.] Corrupt and idolatrous Christians.

CHAP. IX. And it was given to *the locusts* that they should not kill them, but that they should be tormented five months:
5 and their torment *was* as the torment of a scorpion,
6 when it stingeth a man. And in those days men will seek death, and will not find it; and will desire to die,
7 and death will flee from them. And the shapes of the locusts *were* like horses prepared for war; and on their heads *were* as golden crowns, and their faces *were* as
8 the faces of men. And they had hair as the hair of
9 women; and their teeth were as *the teeth* of lions. And they had breast-plates as iron breast-plates; and the sound of their wings was as the sound of chariots *with*
10 many horses rushing to battle. And they had tails like scorpions, and stings were in their tails: and their
11 power *was* to hurt men five months. *And* they had a

Mahomet and his followers established their empire under the pretence of rooting out idolatrous worship. Mede.

5. *That they should not kill them.*] Many individuals fell by the swords of these conquerors: but Daubuz asserts that not one monarchy in Christendom quite perished by their incursions. They took neither Rome nor Constantinople: in which they differed from the Turks, *v.* 18, who subdued the Grecian empire See Mede.

Tormented.] The Saracens ransomed cities, held them in strict subjection, exacted tribute from them, made proselytes, profaned places of worship, held Christianity in contempt, led men captives, and treated women with a brutality worse than death. See how they acted in Spain, Lowman, p. 96.

7. *Golden crowns.*] In token of the wealth and dominion which they would acquire.

As the faces of men.] The human face in this hieroglyphic was joined to the bodily similitude of a horse.

8. *As the hair of women.*] All historians agree that the ancient Arabs suffered their hair to grow. Daubuz. Pliny says that the hair of the Arabs was unshorn. L. vi. c. 28. Mede.

As the teeth of lions.] See Joel i. 6. They were strong to devour. Mede.

9. We have here a second allusion to the scales which cover locusts: see *v.* 7: and an allusion also to the noise made by locusts on wing. The symbol further denotes rapid conquest, according to Daubuz.

10. *Tails like scorpions.*] Mira res Locusta—Scorpio. Mede. Scorpions cause acute pain when they sting with their tails: and the Arabs spread very great affliction.

Five months.] As locusts appear during five months, from April to August, so the expeditions of the Arabs usually lasted for that period.

If it is supposed that as many years are meant as five months contain days, Daubuz computes 150 years from the first preaching of Mahomet

CHAP. IX. king over them, the angel of the deep pit; whose name in the Hebrew *tongue* is Abaddon, but in the Greek *tongue* he hath the name Apollyon, *that is, The Destroyer.*

12 One woe is past; behold, two woes more come afterward.

13 And the sixth angel sounded his trumpet; and I heard a voice from the four horns of the golden altar
14 which *was* before God, saying to the sixth angel that had the trumpet; "Loose the four angels that are
15 "bound at the great river Euphrates." And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to kill the third
16 part of men. And the number of the armies of the horsemen *was* twenty-thousands of ten-thousands: for

to the building of Bagdad, when the empire of the Saracens became settled and peaceful. See also Bishop Newton.

11. *A king.*] Mahomet, and the Caliphs in succession. These resembled Satan in spreading destruction.

13. *From the four horns.*] The voice seemed to proceed from the midst of the altar of incense: which showed that the sins of men were so great as not to be expiated.

14. *The four angels.*] Mede thinks that there is a reference to the four Sultanies into which the Turks were divided when they first passed the Euphrates a little before A. D. 1300. These kingdoms were fixed at Bagdad, Iconium, Aleppo, and Damascus.

In the ninth century, this people had left Scythia and settled in Armenia.

Euphrates.] The ancient boundary of the Roman empire.

15. *For an hour, and a day, and a month, and a year.*] At any time, or for any time, which God should appoint. See Daubuz. But Mede supposes that days denote years; and shows that from A. D. 1057, when Bagdad was taken by the Turks and the Turkish empire was established on the ruins of the Saracenical, to the taking of Constantinople and the subversion of the Greek empire, A. D. 1453, a period of 396 years elapsed. He further surmises that the hour, or 15 days, might be accounted for, if the month when the Turkish emperor was inaugurated, on the surrender of Bagdad, had been ascertained by historians.

To kill the third part of men.] To lay waste and finally to subvert the eastern or Greek empire; which had the name, and kept up the pretensions, of the ancient Roman empire. See c. viii. 7. "Under the fifth trumpet, that empire was to be cruelly *hurt* and *tormented*: under the sixth trumpet, it is to be *slain* and utterly destroyed." Bishop Newton.

16. The number in the text denotes a great multitude of horsemen. The Timariots, or horsemen, holding lands by Knight's service, are said to be in all about 700,000. Heylin in Daubuz. See also Bishop Newton.

CHAP. IX. I heard the number of them. And afterward I saw the horses in the vision, and those who sat on them,
17 having breast-plates of fire, and of jacinth, and of brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and
18 smoke, and brimstone. By these three scourges the third part of men was killed, by the fire, and by the smoke, and by the brimstone, which issued out of their
19 mouths. For the power of the horses was in their mouth, and in their tails: for their tails *were* like ser-
20 pents, and had heads, and with them they hurt. And the rest of the men, who were not killed by these scourges, repented not of the works of their hands; so as not to worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which
21 can neither see, nor hear, nor walk: nor repented they
CHAP. X. of their murthers, nor of their sorceries, nor of their fornication, nor of their thefts.
1 And I saw another strong angel coming down from heaven, arrayed with a cloud: and a rainbow *was* over his head, and his face *was* as the sun, and his feet as
2 pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left
3 *foot* upon the land; and cried with a loud voice, as

17. *Jacinth.*] A precious stone of a colour between purple and blue. "The Ottomans, from the time of their first appearance, have affected to wear warlike apparel of scarlet, blue, and yellow." Daubuz.

As the heads of lions.] The lion is the symbol of strength, courage, and victory.

And out of their mouths.] Out of the mouths of the horses.

Issued fire &c.] An allusion to the formidable artillery used by the Turks.

19. The double power in this terrible hieroglyphic may denote the great strength of the Turkish armies. But see Lowman's remark on v. 10.

20. *The rest of the men.*] The Latin church.

Demons.] The spirits of departed saints.

2. *A little book open.*] Much smaller than that mentioned c. v. 1; and adapted to the emblematical use mentioned v. 10, 11. The book was open, to show that the apostle was to deliver down other prophecies besides the foregoing. See v. 11.

CHAP. X. *when* a lion roareth: and, when he had cried, seven thunders uttered their voices. And when the seven
4 thunders had uttered *their voices*, I was about to write: and I heard a voice from heaven, saying; Seal up those things which the seven thunders uttered, and write
5 them not. And the angel whom I saw standing upon the sea, and upon the land, lifted up his right hand to
6 heaven, and sware by Him who liveth for ever and ever, who created heaven and the things which are therein, and the earth and the things which are therein, and the sea and the things which are therein, that the
7 time would not be yet; but in the days of the blast of the seventh angel, when he shall sound his trumpet, and the mystery of God hath been finished, as he hath proclaimed the glad tidings to his servants the pro-
8 phets. And the voice which I heard from heaven spake to me again, and said; "Go, *and* take the little "book which is open in the hand of the angel who
9 "standeth upon the sea and upon the land." And I went to the angel, desiring him to give me the little book. Then he saith unto me, "Take *it*, and eat it; "and it will make thy belly bitter, but it will be sweet
10 "in thy mouth as honey." And I took the little book out of the angel's hand, and ate it: and in my mouth it was sweet as honey; but as soon as I had eaten it,

5. *Lifted up his right hand* &c.] A gesture anciently used in swearing. Gen. xiv. 22.

7. *The mystery of God hath been finished.*] When, under the seventh trumpet, the enemies of the church have been subdued, and the secret counsel of God in destroying the Man of Sin has been accomplished.

The august and significant scenery in this chapter seems introductory to the sounding of the seventh trumpet, as well as to the remaining prophecies under the sixth trumpet.

To his servants the prophets.] Dan. vii. 23—27. 2 Thess. ii. 8. The glorious state of the church will succeed the signal vengeance of God on a most corrupt part of it.

If we omit και and read τελεσθησεται, by the mystery of God we must understand the glorious state of the church.

10. *In my mouth* &c.] Compare Ezek. iii. 3. The knowledge of future events was at first pleasant; but the dreadful nature of them caused pain.

11 my belly was made bitter. Then he saith unto me,
CHAP. "Thou must again prophesy to many people, and
XI. " nations, and languages, and kings."

1 And a reed was given me like a rod: *the angel* saying;
" Rise, and measure the temple of God, and the altar, and
2 " *compute* those who worship in it. But the court which
" is without the temple leave out, and measure it not;
" for it is given to the gentiles: and they will tread the
3 " holy city under foot forty-two months. And I will
" grant to my two witnesses that they shall prophesy a
" thousand two hundred *and* sixty days, clothed in sack-
4 " cloth. These are two olive-trees, and two lamp-
5 " stands, placed before the Lord of the earth. And if
" any one purpose to hurt them, fire will proceed out
" of their mouth, and will devour their enemies; and
" if any man purpose to hurt them, he must be killed
6 " in this manner. These will have power to shut hea-
" ven, that it rain not *in* the days of their prophecy:
" and they *will* have power over the waters, to turn
" them into blood, and to smite the earth with every

11. In the case of Ezekiel, and of John, eating the book denoted so receiving its contents as to deliver them to others. It therefore follows here; "Besides thy former prophecies in this revelation, thou must record others also for the instruction and admonition of the world."

1—14. Vitringa and Bishop Newton think that the contents of the little book are exhibited in these verses. But I rather suppose, with Mede, p. 478, that the little book was introduced for the purpose mentioned c. x. 9, 10, 11. *Oportet te iterum prophetare*: [hæc mens symboli].

This chapter, to *v.* 14, seems to contain prophecies of events in the Christian church, under the sixth trumpet, which are posterior to the taking of Constantinople.

2. *Forty-two months.*] Or 1260 years. The Popes were invested with the temporal dominion of Rome about A. D. 750, from which period the above number of years may begin. See Lowman.

3. *My two witnesses.*] This competent number, according to the law Deut. xix. 15, signifies that sufficient, though comparatively small, number of witnesses who have borne their testimony against the errors of papal Rome, and will continue to bear it, during the whole time of its ascendency, or during 1260 years.

4. *Two olive-trees.*] By which Zerubbabel and Joshua are denoted, Zech. iv. 11—14.

Two lamp-stands.] Which, being fed by the oil of the olive-trees, give a constant light.

CHAP. XI.
"scourge, as often as they will. And when they shall
"have finished their testimony, the beast which will
7 "ascend out of the deep will make war against them,
8 "and overcome them, and kill them. And their car-
"cases *will lie* in the street of the great city, which is
"called, spiritually, Sodom, and Egypt, and where
9 "their Lord was crucified. And they of the people,
"and tribes, and languages, and nations, will see their
"carcases three days and an half, and will not suffer
10 "their carcases to be put into a tomb. And those who
"dwell upon the earth will rejoice over them, and be
"glad, and send gifts one to another; because these
"two prophets tormented those who dwelt on the
11 "earth." And after the three days and an half the
spirit of life from God entered into them, and they
stood on their feet; and great fear fell on those who
12 saw them. And I heard a great voice from heaven
saying unto them; "Come up hither." And they
went up to heaven in a cloud; and their enemies beheld
13 them. And in that hour was a great earthquake, and
the tenth part of the city fell, and by the earthquake
seven thousand men were killed; and the rest were
14 affrighted, and gave glory to the God of heaven. The

7. *Out of the deep.*] Here, and *v.* xvii. 8, the Greek word signifies the sea; as appears from c. xiii. 1. Elsewhere in this book, and Luke viii. 31, it signifies the infernal pit. See c. ix. 2. xx. 3. Rom. x. 7. it denotes the lower parts of the earth, the receptacle of the dead.

8. *And where their Lord was crucified.*] If this translation is admissible, we have a periphrasis for the earthly Jerusalem, the wicked city desolated by the Romans.

9. *Three days and an half.*] The following verse seems to show that *days* mean *years:* unless *people, tribes, tongues, and nations,* and *those who dwell upon the earth,* may be understood of such as assembled to make war on the witnesses: *v.* 7.

13. *The tenth part——seven thousand.*] Lowman supposes that the numbers denote a great part, and a great multitude: but this supposition seems unnecessary.

And the rest &c.] These events produced a temporary consternation, and ascription of glory to God among the inhabitants of the great city Rome: *v.* 8.

CHAP. XI. second woe is past; behold, the third woe cometh quickly.

15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying; "The king-
"dom of this world is become *the kingdom* of our Lord,
"and of his Christ; who shall reign for ever and ever."
16 And the twenty-four elders, who sat before God on their thrones, fell on their faces, and worshipped God,
17 saying; "We thank thee, O Lord God Almighty,
"that art and wast, because thou hast taken to thee thy
18 "great power, and hast reigned. And the nations
"were angry, and thine anger is come, and the time
"of the dead that they should be judged, and that thou
"shouldest give a reward to thy servants the prophets,
"and to the saints, and to those who fear thy name,
"small and great; and shouldest destroy those who
19 "destroy the earth." And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple: and there were lightnings and voices, and thunderings, and an earthquake, and great hail.

14. *The second woe is past.*] The events predicted under the second woe-trumpet, some of which are at present unfulfilled, end thus.

"We are now living under the sixth trumpet; the empire of the Euphratean horsemen is still subsisting; the beast is still reigning; and the witnesses are still prophesying in sackcloth." Bishop Newton, 40. p. 615.

The third woe cometh quickly.] The events of the third woe, relating to the dreadful destruction of Anti-christian Rome, will immediately succeed the events of the second woe: whereas, according to Bishop Newton's remark, some time intervened between the first and second woe: c. ix. 12, 13: between the irruption of the Saracens, and that of the Turks.

15. There are many events under the seventh trumpet, which are afterwards detailed. But first the universal propagation of Christianity is proclaimed in heaven: for which the twenty-four elders praise God, and then announce that the time of the final judgement approaches.

19. *Was opened.*] A view of the Holy of Holies, which contained the ark, appeared: perhaps in token that the day of judgement would open heaven to God's prophets and saints.

Lightnings &c.] Perhaps as symbols of God's temporal and eternal judgements on the opposers of his will.

A particular view of events under the seventh trumpet begins here. It is called the third woe-trumpet, on account of the woes denounced against an anti-christian power; the rise and fall of which is introduced by a representation of the Christian church from its beginning.

CHAP. XII.

1 NOW a great wonder appeared in heaven; a woman clad with the sun, and the moon *was* under her feet,
2 and upon her head a crown of twelve stars: and she was with child, and cried out being in travail, and in
3 great pain to bring forth. And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and ten horns, and seven crowns
4 upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she brought forth, he might
5 devour her child. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child was caught up to God, and to his throne.
6 And the woman fled into the desert, where she had a place prepared of God, that she should be fed there a thousand two hundred *and* sixty days.
7 And there was war in heaven: Michael and his angels warred against the dragon; and the dragon

1. *A woman.*] The true Christian church. Mede. See *v.* 17.

Clad with the sun.] The sun may have been represented in the front of her raiment.

These emblems may denote the light of truth, the subjection of all sublunary things, and a bright and everlasting crown. The twelve stars may have a reference to the twelve apostles. See c. xxi. 14.

3. *A great red dragon.*] Heathen Rome. Mede.

Having seven heads.] An allusion to the seven hills on which Rome was built. C. xvii. 9.

And ten horns.] An allusion to the ten kingdoms into which the Roman empire was to be divided. C. xvii. 12.

5. *A male child.*] An emblem of the genuine professors of Christianity. See *v.* 17.

Who was to rule &c.] The church will finally subdue all its enemies; on some of whom God will execute signal vengeance. See c. ii. 27. xix. 15.

Was caught up to God.] Was taken under the divine protection.

6. *And the woman fled into the desert.*] After some intervening events, a dangerous power depressed the Christian church for 1260 years. See c. xi. 3. The true church remained latent and invisible. Mede, p. 921.

7, 8, 9. All this is a visionary scene, presented to the mind of John. See the note on c. iv. 2.

The meaning of the allegory seems to be, that, after a contest in the

CHAP. XII.

warred, and his angels, but they prevailed not, nor was their place found any more in heaven. For the great
9 dragon was cast *out*, that old serpent, called the devil and Satan, who deceiveth the whole world; he was cast *out* upon the earth, and his angels were cast *out* with him.
10 And I heard a loud voice saying in heaven; "Now is "come salvation, and might, and the kingdom of our "God, and the power of his Christ: for the accuser of "our brethren is cast down, that accused them before
11 "our God day and night. But they overcame him by "the blood of the Lamb, and by the word of their "testimony; and they loved not their lives, *but exposed*
12 "*them* to death. Rejoice therefore, ye heavens, and ye "that dwell in them. Alas for the earth, and for the "sea! because the devil is come down unto you, having "great wrath, knowing that he hath *but* a short time."
13 And when the dragon saw that he was cast *out* upon the earth, he pursued the woman who brought forth the
14 male *child*. And to the woman were given two wings of a great eagle, that she might fly into the desert, to her place, where she is *to be* fed for a time and times
15 and half a time, from before the serpent. And the serpent cast out of his mouth, after the woman, water *as it were* a river, that he might cause her to be carried

Roman empire, the champions of the Christian cause prevailed; heathenism, or the religion of the empire, was abolished; and the Christian emperor Constantine gave a civil establishment to Christianity.

9. *Deceiveth the whole world.*] By leading them into idolatry.

His angels were cast out.] He and all his demons, hitherto worshipped as gods, were cast down from that height of divinity which they enjoyed, to the lowest execration and contempt. Mede.

10. *That accused them before our God.*] The allegory is pursued. The literal meaning seems to be, that Christianity was calumniated to the emperors and their subordinate magistrates.

14. So that at length, when Pepin of France armed the papacy with the temporal power of Rome, A. D. 756, (see Lowman, p. 145,) the true church remained in a depressed state for one year, and two years, and half a year; or for the famous period of 1260 years repeatedly mentioned. See Dan. vii. 25.

Mede thinks that this chronological interpretation is here introduced to explain the passage in Daniel, which otherwise would have been inextricably dark.

CHAP. XII.

away by the river. But the earth helped the woman,
and the earth opened its mouth, and drank up the river
17 which the dragon cast out of his mouth. And the
dragon was angry with the woman, and departed to
make war with the rest of her offspring, who kept the
CHAP. XIII. commandments of God, and maintained the testimony
of Jesus.
1 Then I stood upon the sand of the sea, and saw a
beast rise up out of the sea, having ten horns, and
seven heads; and upon his horns ten crowns, and upon
2 his heads names of blasphemy. And the beast which I
saw was like a leopard, and his feet were as *those* of a
bear, and his mouth as the mouth of a lion: and the
dragon gave him his own power, and his own throne,
3 and great authority. And *I saw* one of his heads
wounded, as it were, to death; but his deadly stroke

1. *A beast rise up out of the sea.*] Compare Dan. vii. 2, 3. Papal Rome, in her secular capacity, is denoted.

Having ten horns, and seven heads.] See on c. xii. 3.

And upon his horns ten crowns.] The beast described c. xii. had seven crowns on his head; imperial Rome actually reigning on her seven hills at the time described in that vision. But we learn, c. xvii. 12, that the ten kingdoms here typified were to rise up in time then to come; that is, at the dissolution of the Roman empire.

The ten crowns denote that papal Rome would exercise her dominion over these ten kingdoms.

Names of blasphemy.] Imperial and papal Rome have both arrogated to themselves blasphemous titles. See Bishop Newton, 4to. p. 657, p. 659. *Vicegerent of Christ, God upon earth, and Vice-God*, are among the titles which the Bishop of Rome has assumed. See *v. 5*: Vitringa in Apocal. p. 594: Daubuz, p. 581. Mede and Lowman by blasphemy understand idolatry.

2. *Like a leopard* &c.] This extraordinary beast had the qualities of the three beasts in Daniel, c. vii. 4, 5, 6, which were symbols of the Babylonian, Persian, and Macedonian empires.

The dragon gave him &c.] The power, and the metropolis of the Roman empire, were delivered over to him. "The beast succeeded in the "same power as the dragon; that is, the Roman empire was divided in- "to the ten monarchies of the beast." Daubuz.

3. *One of his heads wounded* &c.] Rome had been governed by kings, consuls, dictators, decemvirs, military tribunes with consular authority, and emperors. Compare c. xvii. 10. The imperial form of government ceased in Augustulus, A. D. 475; and afterward Rome became subject to the exarchate of Ravenna.

But his deadly stroke was healed.] The exarchate was transferred to

CHAP. XIII.

was healed: and all the world wondered *and followed* after the beast. And *men* worshipped the dragon, because he had given power to the beast: and they worshipped the beast, saying; "Who *is* like the beast? and "who is able to make war with him?" And there was given to the beast a mouth speaking great things, and blasphemies; and power was given him [to continue] forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, [and] those who dwell in heaven. And it was given him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and language, and nation. And all that dwelt on the earth worshipped him, whose name was not written from the foundation of the world, in the book of life of the Lamb that was slain. If any man have an ear, let him hear. If any lead into captivity, he shall go into captivity: If any shall kill with the sword, he must be killed with the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast in his presence, and causeth the earth, and

the Pope; and Rome became the seat of a temporal as well as spiritual government. The Roman name too became formidable again by the co-operation of the German emperor, made emperor of the Romans by he papal power. Bishop Newton.

4. *The dragon, because he had given power* &c.] It seems that the emperors, who advanced the authority of the Pope, had high honour paid them by their subjects on that account.

5. *Forty-two months.*] This period is here mentioned the fifth time. See c. xi. 2, 3. xii. 6, 14.

8. *From the foundation of the world.*] For the placing of these words, see c. xvii. 8. For their sense, see c. iii. 5. Our names may be written in the book of life; and our sins may cause them to be blotted out. God alone knows, and ever knew, the good and faithful servants who will persevere to the end. See Matth. xxv. 34.

11. *Two horns* &c.] The regular and secular clergy. These pretended to meekness; but exercised their authority in a terrible and irresistible manner.

CHAP. XIII. those who dwell in it, to worship the first beast, whose deadly wound was healed. And he doeth great
13 miracles; so that he maketh fire to come down from
14 heaven on the earth in the presence of men. And he deceiveth those who dwell on the earth by *means of* those miracles which it was given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast
15 which had the wound by a sword and yet lived. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the
16 beast should be killed. And he causeth all, both small and great, rich and poor, free and slaves, to receive *from him* a mark on their right hand, or on their fore-
17 heads: [and] that no man might be able to buy or sell, but he that had the mark, *even* the name of the
18 beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of

13. *Maketh fire to come down* &c.] He pretends to work miracles as great as those of the ancient prophets. See 2 Kings i. 10.

14. *That they should make an image &c.*] That they should acknowledge his supremacy. The text alludes to the images of the Roman emperors, which were customarily set up and worshipped.

16. *To receive a mark* &c.] Slaves anciently received the mark of their masters; soldiers of their generals; and votaries of their gods. See Lowman and Bishop Newton.

17. *Might buy or sell.*] Might enjoy civil intercourse with mankind. Bishop Newton and others show that *buying and selling* were actually interdicted to those who disobeyed the apostolical see. The papal excommunications are referred to.

18. *The number of a man.*] A number in use among men. See c. xxi. 17.

Six hundred and sixty-six.] The letters in LATEINOS form this number, a circumstance mentioned so early as in the time of Irenæus. רומית is another chronogram of this nature. See Bishop Newton: p. 671. Lowman suggests that 666, added to the time when the Revelation was written, may mark the year when the beast was supposed to rise. I have heard it ingeniously observed, that the simple marks of the Roman numerals, D, C, L, X, V, I, compose the number in the text. The Roman mark for a thousand is a compounded one; or D, first reversed, joined to a regular D by a common perpendicular line. I greatly prefer this last solution to either of the former.

CHAP. XIV.

the beast: for it is the number of a man; and his number *is* six hundred *and* sixty-six.

1 And I looked, and, behold, the Lamb stood on mount Sion, and with him an hundred *and* forty-four thousand persons, having his own name and his Father's
2 name written on their foreheads. And I heard a sound from heaven, as the sound of many waters, and as the sound of a great thunder: and the sound which I heard
3 *was* as *that* of harpers playing on their harps: and they sang as *it were* a new song before the throne, and before the four living creatures, and the elders: and none could learn that song, but the hundred *and* forty-four
4 thousand, that were bought from the earth. These are they that were not defiled with women: for they are virgins: these are they who follow the Lamb whithersoever he goeth: these were bought from among men,
5 *as the* first-fruits to God, and to the Lamb. And in their mouth was found no falsehood: for they are spotless.

6 And I saw another angel flying in mid-heaven, having the everlasting gospel to proclaim unto those who dwell on the earth, and unto every nation, and tribe, and language, and people, saying with a loud
7 voice, "Fear God, and give glory to him; for the "hour of his judgement is come: and worship Him "who made heaven, and earth, and the sea, and *the*
8 "springs of waters." And another angel followed, saying; "The great Babylon is fallen, is fallen; [be-"cause] she made all nations drink of the wine of the
9 "fury of her fornication." And another third angel followed them, saying with a loud voice; "If any one "worship the beast and his image, and receive the
10 "mark of the beast on his forehead, or on his hand; he "shall drink of the wine of the fury of God, which is

1. *An hundred and forty-four thousand.*] These represent the true members of the Christian church. C. vii. 4. They are, as Mede calls them, the legitimate and undegenerate offspring of the twelve apostles.

CHAP. XIV.
" prepared without mixture in the cup of his anger;
" and he shall be tormented with fire and brimstone in
" the presence of the holy angels, and in the presence
11 " of the Lamb: and the smoke of their torment shall
" go up for ever and ever: and they shall have no rest
" day or night who worship the beast and his image,
12 " and if any one receive the mark of his name." Here
is the patience of the saints, who keep the command-
13 ments of God, and faith in Jesus. And I heard a
voice from heaven, saying; " Write; Happy *are* the
" dead who die in the Lord henceforth: Yes, saith the
" Spirit; they rest from their labours; and their works
" follow them."
14 And I looked, and, behold, a white cloud, and
upon the cloud *one* sitting, like *the* Son of man, having
on his head a golden crown, and in his hand a sharp
15 sickle. And another angel came out of the temple,
crying with a loud voice to him who sat on the cloud;
" Put in thy sickle, and reap: for the time is come
" [for thee] to reap; for the harvest of the earth is
16 " ripe." And he that sat on the cloud applied his
17 sickle to the earth; and the earth was reaped. And
another angel came out of the temple which *was* in
18 heaven, he also having a sharp sickle. And another
angel came out from the altar, who had power over
fire; and called with a loud cry to him that had the
sharp sickle, saying; " Put in thy sharp sickle, and cut
" the clusters of the vines of the earth; for their grapes
19 " are fully ripe." And the angel applied his sickle to
the earth, and cut the vines of the earth, and cast *the*

10. *Prepared without mixture.*] See Bishop Lowth's notes on Isaiah, p. 14. Iliad ix. 203. ed. Ernesti. Wakefield, Sylva crit. iii. 186, explains the original with a clear conciseness: vinum mixtum aromatibus, aqua immixtum.

13. *Henceforth.*] From this period: great calamities being about to follow, the death of the righteous will be peculiarly happy.

15—20. The judgements which will precede the fall of Babylon are foretold.

clusters into the great wine-press of the wrath of God.
20 And the wine-press was trodden, out of the city; and
blood came out of the wine-press up to the bridles of
CHAP. the horses, for the space of a thousand *and* six hundred
XV. furlongs.

1 And I saw another sign in heaven, great and wonder-
ful; seven angels having the seven last scourges: for
2 by them the wrath of God was filled up. And I saw
as it were a laver of glass mingled with fire; and those
that had gotten the victory over the beast, and over his
image, *and* over the number of his name, standing by
3 the laver of glass, having *the* harps of God. And they
sang the song of Moses the servant of God, and the
song of the Lamb, saying, "Great and wonderful *are*
"thy works, O Lord God Almighty; righteous and
4 "true *are* thy ways, O King eternal. Who shall not
"fear [thee,] O Lord, and glorify thy name? for *thou*
"only *art* holy: for all the nations shall come and wor-
"ship before thee; for thy righteous acts are made
"manifest."

5 And after that I looked, and the temple of the
tabernacle of the testimony in heaven was opened:
6 and the seven angels, who had the seven scourges,
came out [of the temple,] clothed in pure white linen,
7 and girt about their breasts with golden girdles. And
one of the four living creatures gave the seven angels
seven golden bowls, full of the wrath of God who liveth

20. *Up to the bridles of the horses.*] A strong hyperbole for a great effusion of blood.

A thousand six hundred furlongs.] Mede observes that this is the extent of the Pope's territory, called stato della chiesa, or Peter's patrimony, from Rome to the Po. Others consider this passage as hyperbolical.

1. *The wrath of God was filled up.*] These dreadful events are under the seventh trumpet, or the third woe-trumpet; and remain unfulfilled.

2. *As it were a laver of glass.*] A capacious vessel, bearing that resemblance. See c. iv. 6. The fire in this laver, which was part of the temple-furniture, seems to denote the anger of God which was about to be displayed. See c. viii. 5. xiv. 18.

3. *Of Moses and—of the Lamb.*] A song celebrating their delivery and triumph by Christ: resembling that of Moses, Exod. xv.

8 for ever and ever. And the temple was filled with
CHAP. smoke from the glory of God, and from his power;
XVI. and none was able to enter into the temple, till the
1 seven scourges of the seven angels were finished. And
I heard a loud voice out of the temple, saying to the
seven angels; "Go, and pour out the seven bowls of
"the wrath of God upon the earth."
2 And the first went, and poured out his bowl upon
the earth; and a bad and noisome ulcer fell upon the
men that had the mark of the beast, and *upon* those that
worshipped his image.
3 And the second [angel] poured out his bowl upon
the sea; and it became blood like *that* of a dead man:
and every [living] creature died in the sea.
4 And the third *angel* poured out his bowl upon the
rivers and springs of waters; and they became blood.
5 And I heard the angel of the waters saying: "Thou
"art righteous, that art, and wast, *and that art* holy,
6 "because thou hast thus executed judgement: for they
"have shed the blood of saints and of prophets, and
"thou hast given them blood to drink: *of which* they
7 "are worthy." And I heard *a voice out of* the altar
saying: "Yes, Lord God Almighty, true and righte-
"ous *are* thy judgements."
8 And the fourth *angel* poured out his bowl upon the
sun; and it was given him to blast men with fire.
9 And men were blasted with great heat; and yet the
men blasphemed the name of God, that had power
over these scourges; and repented not *so as* to give him
glory.
10 And the fifth *angel* poured out his bowl upon the

1. *The seven bowls.*] By which papal Rome is to be gradually destroyed.

5. The angel of the waters is he who poured his bowl on them.

Beza found "in vetusto bonæ fidei manuscripto," ὁ ἐσόμενος instead of ὅσιος. See Beza in locum, and Wetstein.

8, 9. Famine and pestilence, arising from sultry seasons, may be foretold.

CHAP. XVI.
throne of the beast: and his kingdom became darkened: and *men* gnawed their tongues for pain; and blasphemed
11 the God of heaven, because of their pains and their ulcers; and yet repented not of their deeds.
12 And the sixth *angel* poured out his bowl upon the great river Euphrates; and its water was dried up, that the way of the kings from the east might be prepared.
13 And I saw three unclean spirits like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
14 For they are the spirits of demons, working miracles, [which go forth] to the kings of the whole world, to gather them to the battle of that great day of the
15 Almighty God. ("Behold, I come as a thief. Happy "*is* he that watcheth, and keepeth his garments, lest he
16 "walk naked, and *men* see his shame.") And *the spirits* gathered the *kings* together into a place, called in the Hebrew tongue Armageddon: *that is, the mountain of Megiddo.*
17 And the seventh *angel* poured out his bowl into the air; and a loud voice came from the temple [of heaven,] *even* from the throne, saying; "It is accomplished."
18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great *and* mighty an
19 earthquake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered before God, so that he gave

12. *The great river Euphrates.*] It cannot be determined whether this is to be interpreted figuratively or literally. Tartar nations may grow powerful at the period here foretold: or an invasion of Italy from the east may be predicted. Mede says that the converted Jews are meant by the kings from the east: p. 529.

13. *Unclean spirits, like frogs.*] Ecclesiastics, pretending to false miracles, sent as ambassadors to foreign kings: *v.* 14.

The beast.] See c. xiii. 1. One unclean spirit came out of each mouth. Daubuz supposes that the secular clergy, the monks, and the religious knights are denoted.

19. In the former part of this verse, and in *v.* 20, the effects of a general and most terrible earthquake are described.

her the cup of the wine of the fierceness of his anger.
20 And every island fled away; and the mountains were
21 not found. And there fell upon men a great hail out of heaven, *every stone* as it were the weight of a talent: and men blasphemed God because of the scourge of the hail; for the scourge of it was very great.

CHAP. XVII.

1 Then one of the seven angels, that had the seven bowls, came and talked to me, saying; "Come hither, "I will show thee the judgement of the great harlot,
2 "who sitteth upon many waters; with whom the kings "of the earth have committed fornication; and the "inhabitants of the earth have been made drunk with
3 "the wine of her fornication." So he carried me away in the spirit into the desert: and I saw a woman sitting on a scarlet beast, which was full of names of blasphemy,
4 and had seven heads, and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and had in her hand a golden cup full of abominations and the filthiness
5 of her fornication; and upon her forehead a name written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE
6 EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses to Jesus: and when I saw her, I wondered with great
7 wonder. And the angel said unto me; "Why didst thou "wonder? I will tell thee the mystery of the woman,

21. *As it were the weight of a talent.*] A talent weighs a hundred pounds. The expression is hyperbolical.

3. Another vision of papal Rome. See the manner in which she has been already represented, c. xiii. "The desert is a proper scene for one forsaken and about to be destroyed." Daubuz.

On a scarlet beast.] Here, and in the next verse, the scarlet and purple array of the popes and cardinals, and the rich ornaments and pomp affected by that church, are alluded to.

5. *Upon her forehead.*] See c. xiii. 16. It was actually the custom of harlots to place their names in a label on their foreheads.

6. See c. xiii. 7. xvi. 6. John wonders that a Christian power should act thus. It could be no wonder to him that a pagan power should persecute Christians.

CHAP. XVII.
" and of the beast which carrieth her, which hath the
" seven heads, and the ten horns. The beast which
8 " thou sawest, was, and is not; and is about to come
" up out of the deep, and to go into destruction: and
" those who dwell on the earth (whose names were not
" written in the book of life from the foundation of the
" world) will wonder when they behold the beast,
9 " which was, and is not, and will appear again. Here
" *is* the mind which hath wisdom. The seven heads
" are seven mountains, on which the woman sitteth;
10 " and they are seven kings; five are fallen, [and] one
" is, *and* the other is not yet come; and when he doth
11 " come, he must continue a short time. And the beast,
" which was, and is not, even he is the eighth, and is
12 " *as one* of the seven, and will go to destruction. And
" the ten horns, which thou sawest, are ten kings that

10. Here is a second interpretation of the seven heads. See Livy, l. vi. c. 1. & Tacitus, Annal. i. 1. Or Bishop Newton, p. 700. For the former interpretation, see the note on c. xii. 3.

" The seven heads of the beast are by the angel made a double type " both of the seven hills where the woman sitteth, and of the seven so- " vereignties with which in a successive order the beast should reign. " This is a pair of fetters to tie both beast and whore to western Rome. " The seven sovereignties must not be separated from the seven hills, nor " the seven hills from as many sovereignties. Constantinople may have " so many hills; but those hills had never so many sovereignties. In " other cities where the sovereign Roman name (or but the name) hath " reigned, are neither so many hills, nor ever were those seven succeed- " ing sovereignties. By these fetters we shall hold this Proteus-like and " flitting beast fast enough." Mede: p. 922.

Five are fallen.] The forms of government by kings, consuls, dictators, decemvirs, and military tribunes with consular authority.

One is.] The imperial form existed at the time when this revelation was made.

The other is not yet come.] The dukedom of Rome under the exarchate of Ravenna. Bishop Newton: p. 701.

A short time.] The exarchs ruled at Ravenna from A.D. 568 to A.D. 727. Bishop Newton: p. 701.

11. The papal power is the eighth head: and yet is of the seven, because it wields the temporal as well as the spiritual sword.

12. *Ten kings.*] Into which the Roman empire will hereafter be divided. See Sir Isaac Newton in Lowman, p. 213; Machiavel, Mede, Bishop Lloyd, and Sir Isaac Newton, in Bishop Newton i. 250, 251, 4to. Jurieu reckons, eastern Goths, western Goths, Vandals, Suevi, Franks, Burgundians, Saxons, Alemans, Britons, and Greeks. Wolfius.

CHAP. XVII.
" have not yet received a kingdom; but *will* receive
" power as kings at the same time with the beast.
13 " These *will* have one mind, and *will* give their power
14 " and strength to the beast. These will make war with
" the Lamb, and the Lamb will overcome them: for
" he is Lord of lords, and King of kings; and those
" that are with him *are* called, elect, and faithful."
15 Then *the angel* saith unto me; " The waters which thou
" sawest, where the harlot sitteth, are people, and
16 " multitudes, and nations, and languages. And the
" ten horns which thou sawest, and the beast, will hate
" the harlot, and will make her desolate and naked,
17 " and will eat her flesh, and burn her with fire. For
" God hath put in their hearts to do his will, and to
" agree, and give their kingdom to the beast, until the
18 " words of God shall be fulfilled. And the woman
CHAP. XVIII.
" whom thou sawest, is that great city which hath
" dominion over the kings of the earth."
1 And after these things I saw another angel coming
down from heaven, who had great power; and the earth
2 was enlightened with his glory. And he cried with a
strong voice, saying; " The great Babylon is fallen, is
" fallen; and is become the dwelling-place of demons,
" and the haunt of every unclean spirit, and the haunt
3 " of every unclean and hateful bird. For all the na-
" tions have drunk of the wine of the fury of her forni-
" cation; and the kings of the earth have committed
" fornication with her, and the merchants of the earth

13. These ten kingdoms will be papal.
14. But at length, they will profess the true gospel.
16. And they will destroy the papal tyranny.
2. *Of demons——of every unclean spirit.*] Of melancholy persons supposed to be possessed by such. Or a common opinion among the Jews and others is alluded to, that demons, or the spirits of departed men, frequented such places. See Wolfius; and Farmer on Dem. p. 329. Comp. Isai. xiii. 21.
3. *Have drunk.*] Πεπότικε is a reading slenderly supported: but πέπωκε may have the Hiphil force in a book so full of Hebraisms. " He hath caused all the nations to drink."
The merchants &c.] Various articles of high price were anciently im-

CHAP. XVIII.

" have been made rich through the abundance of her
" luxury." And I heard another voice from heaven,
4 saying; " Come out of her, my people; that ye be not
" partakers of her sins, and that ye receive not of her
5 " scourges: for her sins have reached to heaven; and
6 " God hath remembered her iniquities. Render to her
" as she also hath rendered; and repay her double,
" according to her works: in the cup which she hath
7 " mixed, mix to her double. By how much she hath
" glorified herself, and lived luxuriously, so much tor-
" ment and mourning give her: for she saith in her
" heart, 'I sit *as* a queen, and am not a widow, and
8 'shall not see mourning.' Therefore her scourges shall
" come in one day, pestilence, and mourning, and
" famine; and she shall be utterly burnt with fire; for
9 " strong *is* the Lord God who hath judged her. And
" the kings of the earth that have committed fornication
" and lived luxuriously with her, shall bewail her, and
" lament for her, when they see the smoke of her burn-
10 " ing; standing afar off for the fear of her torment, *and*
" saying; 'Alas, alas, O great city Babylon, O mighty
11 'city! for in one hour thy judgement is come.' And
" the merchants of the earth *shall* weep and mourn over
" her; for no man buyeth their merchandise any more:
12 " the merchandise of gold, and of silver, and of pre-
" cious stones, and of pearls, and of fine linen, and of
" purple, and of silk, and of scarlet; and all sweet-
" smelling wood, and all ivory vessels, and all vessels
" of most precious wood and of brass and of iron and
13 " of marble; and cinnamon, and amomum, and odours,

ported into Rome: her commerce bearing a much greater proportion to that of other nations formerly than lately, especially when the Italian cities nearly engrossed the trade of the East. But some understand this of traffic in spiritual matters: papal Rome being the great spiritual emporium of those Christian countries over which she has presided.

12. *Sweet-smelling wood.*] The thya is an African tree resembling a cypress, and remarkable for its scent and durableness.

13. *And amomum.*] A Median, Armenian, and Indian shrub, very

CHAP. XVIII.

" and ointments, and frankincense, and wine, and oil,
" and fine flour, and wheat, and cattle, and sheep, and
" horses, and chariots, and slaves, and persons of men.
14 " And the fruits which thy soul desired are departed
" from thee, and all things which were delicate and
" sumptuous are perished from thee, and thou shalt by
15 " no means obtain them any more. The merchants of
" these things, that were made rich by her, shall stand
" afar off, for the fear of her torment, weeping and
16 " mourning [and] saying; 'Alas, alas, that great city,
" which was clothed in fine linen, and purple, and
" scarlet, and adorned with gold, and precious stones,
17 " and pearls! For in one hour so great wealth is laid
" waste.' And every pilot, and every one who saileth
" to the place, and the mariners, and as many as use
18 " the sea, stood afar off, and cried out, when they saw
" the smoke of her burning, and said; 'What *city was*
19 " like this great city!' And they cast dust on their
" heads, and cried out, weeping and mourning, and
" said; 'Alas, alas, that great city, whereby all that
" had ships on the sea were made rich through her
20 " costliness! for in one hour she is laid waste.' Rejoice
" over her, thou heaven, and ye saints and apostles
" and prophets; for God hath avenged you on her."
21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying; "Thus shall
" that great city Babylon be thrown down with force,
22 " and shall by no means be found any more. And the
" sound of harpers, and of musicians, and of pipers,
" and of trumpeters, shall by no means be heard any
" more in thee; and the artificer of every art shall by
" no means be found any more in thee; and the sound

fragrant, and in high esteem for the spice or perfume which it produces.

Persons of men] Freemen, who resorted to Rome for indulgences, dispensations, relics, the discharge of religious vows, &c. A periphrasis for men. See Isocrates in Wolfius.

18. See Ezek. xxvii. 32.

CHAP. XVIII. " of a millstone shall by no means be heard any more in
" thee; and the light of a lamp shall by no means shine
23 " any more in thee; and the voice of the bridegroom
" and of the bride shall by no means be heard any more
" in thee: for thy merchants were the great men of the
" earth; for by thy sorceries all nations were deceived.
24 " And in her hath been found the blood of prophets,
CHAP. XIX. " and of saints, and of all that were slain upon the
" earth."

1 After these things I heard as it were a loud voice of
a great multitude in heaven, saying; " Praise ye
" Jehovah: *now is* the salvation, and the glory, and
2 " the power of our God: for true and righteous *are* his
" judgements: for he hath judged the great harlot,
" who corrupted the earth with her fornication; and
" hath avenged the blood of his servants at her hand."
3 (And again they said; " Praise ye Jehovah:") " and
4 " her smoke goeth up for ever and ever." And the
twenty-four elders, and the four living creatures, fell
down and worshipped God who sat on the throne,
5 saying; " Amen, Praise ye Jehovah." And a voice
came out of the throne, saying; " Praise our God, all
" ye his servants; and ye who fear him, both small
6 " and great." And I heard as *it were* the voice of a
great multitude, and as *it were* the sound of many
waters, and as *it were* the sound of mighty thunders,
saying; " Praise ye Jehovah: for our Lord God
7 " Almighty reigneth. Let us be glad and rejoice, and
" give glory to him: for the marriage of the Lamb is
8 " come, and his wife hath made herself ready." And
it was given her, that she should be clothed in fine
linen, pure and white: for fine linen is the righteous
9 acts of the saints. Then one saith unto me: " Write;

22. *The sound of a millstone.*] See Jer. xxv. 10. and Dr. Blayney's note. Or Harmer i. 250. ed. 2d. " In the eastern cities they grind their corn at break of day. In a morning one hears every where the noise of the mill." Chardin.

CHAP. XIX.
" Happy *are* those that are invited to the marriage-
" supper of the Lamb." He saith also unto me;
" These are the true words of God." Then I fell be-
10 fore his feet to worship him. But he saith unto me;
" See *thou do it* not: I am a fellow-servant with thee,
" and with thy brethren who bear testimony to Jesus:
" (worship God:) for the spirit of prophecy is the
" testimony to Jesus."
11 And I saw heaven opened, and, behold, a white
horse: and he who sat upon him *was* called Faithful
and True; and with righteousness he judgeth and
12 maketh war. And his eyes *were* [as] a flame of fire,
and on his head were many crowns: and he had a
13 name written which none knoweth but he himself: and
he *was* clothed with a mantle dipt in blood: and his
14 name is called, THE WORD OF GOD. And the armies
which were in heaven followed him on white horses,
15 clothed in fine linen, white [and] pure. And out of
his mouth went a sharp sword, that with it he might
smite the nations: and he shall rule them with a rod of
iron: and he shall tread the wine-press of the fierceness
16 and anger of Almighty God. And he had on his
mantle, and on his thigh, a name written; KING OF
KINGS AND LORD OF LORDS.
17 And I saw an angel standing in the sun; and he
cried with a loud voice, saying to all the fowls which
fly in mid-heaven; " Come *and* gather yourselves to-
18 " gether to the great banquet of God; that ye may
" eat the flesh of kings, and the flesh of commanders,
" and the flesh of mighty men, and the flesh of horses
" and of those who sit on them, and the flesh of all

12. *None knoweth.*] As to its full signification. It is inscrutable to any mortal. Vitr. A secret and august name. Id.

16. Elsner observes, from Montfaucon, that an inscription appears over the thigh on the vest of one who is supposed to have been a conqueror in the Grecian games.

Dr. Ward has introduced, from Montfaucon, instances of inscriptions on the thighs of statues: Dissertations, p. 233.

CHAP. XIX. "*men*, both free and slaves, both small and great."
And I saw the beast, and the kings of the earth, and
19 their armies gathered together, to make war against
20 him who sat on the horse, and against his army. And the beast was taken, and the false prophet that was with him, that wrought miracles before him, with which he deceived those that had taken the mark of the beast, and those that worshipped his image. These two were cast alive into a lake of fire burning with brimstone.
21 And the rest were slain with the sword of him who sat on the horse, which *sword* proceeded out of his
CHAP. XX. mouth: and all the fowls were filled with their flesh.

1 And I saw an angel coming down from heaven, that had the key of the deep pit, and a great chain in his
2 hand. And he laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a
3 thousand years; and cast him into the deep pit, and shut him up, and set a seal on him, that he might deceive the nations no more, till the thousand years should be finished: and after that he must be loosed a little time.

4 And I saw thrones, and those who sat upon them, and judgement was given to them: and I *saw* the souls of those that had been beheaded for *their* testimony to Jesus, and for the word of God, and those that had not worshipped the beast or his image, nor had received *his* mark on their foreheads or on their hands: and they lived *again*, and reigned with Christ a thousand years.

20. *A lake of fire.*] They were punished in the most exemplary manner. "With everlasting destruction." Daubuz. "Brimstone is a symbol of everlasting and irreparable destruction." Daubuz.

2. *A thousand years.*] The word ἔτη occurs six times in this chapter, and no where else throughout the book. It seems to be taken in its strict sense.

4. *And they lived again* &c.] ζῆν is equivalent to ἀναζῆν, c. ii. 8. xiii. 14. I understand this, not figuratively of a peaceable and flourishing state of the church on earth, but literally of a real resurrection; and of a real reign with Christ, who will display his royal glory in the New Jerusalem.

CHAP. XX. But the rest of the dead lived not *again*, until the thousand years were finished. This *is* the first resur-
6 rection. Happy and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ,
7 and shall reign with *Christ* a thousand years. And when the thousand years are finished, Satan will be
8 loosed out of his prison; and will go forth to deceive the nations, which are in the four parts of the earth, Gog and Magog, to gather them together for battle:
9 whose number *will be* as the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured
10 them. And the devil who deceived them was cast into the lake of fire and brimstone, where both the beast and

"This is the great sabbatism, or rest, of the church." Barnabas in Daubuz.

7. *Satan will be loosed out of prison.*] "Restraint will be taken off from wickedness for a short time: *v.* 3." Bishop Newton. Satan and his instruments will give their last opposition to the true gospel.

8. *Gog and Magog.*] The Scythian tribes by origin may constitute part of this numerous, deluded, and devoted army: on which account all the assembled nations may be thus denominated.

9. *Over the breadth of the earth.*] Their numbers, which were as the sand of the sea, spreading far and wide. Lowman.

The beloved city.] Jerusalem, Ps. lxxviii. 68. lxxxvii. 2: the fortress of the saints, and the centre of their habitation during the millennium.

That the adversaries of God should act thus contrary to intuitive evidence, is no more wonderful than the idolatries and rebellions of the Israelities in the desert, notwithstanding the divine manifestations frequently, or rather constantly, made to them.

That the saints, thus miraculously preserved, will pass into their heavenly state without tasting of death a second time, no reasonable doubt can be entertained.

That Jerusalem will be magnificently rebuilt, and highly honoured by all Christian nations, on the future restoration and conversion of the Jews, and that God will vouchsafe it extraordinary blessings, and a very high degree of splendour, is agreeable to the tenour of this book and of other prophecies.

It is reasonable to suppose further, that the living saints will be admitted into a most delightful and instructive communication with the raised saints; to the confirmation of faith, hope, love, purity, piety, and every evangelical virtue.

CHAP. XX. the false prophet *were:* and they will be tormented day and night, for ever and ever.

11 And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled
12 away, and no place was found for them. And I saw the dead, small and great, standing before the throne: and the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of the things written in the books, accord-
13 ing to their works. And the sea gave up the dead which were in it; and Death and Hades gave up the dead which were in them: and they were judged every
14 one according to his works. And Death and Hades
15 were cast into the lake of fire. This is the second death. And whosoever was not found written in the

CHAP. XXI. book of life, was cast into the lake of fire.

1 And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

2 And I saw the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride
3 adorned for her husband. And I heard a loud voice out of heaven, saying; "Behold, the tabernacle of "God *is* with men, and he will dwell with them, and "they will be his people, and God himself will be
4 "with them, *and be* their God: and he will wipe away "all tears from their eyes; and death will be no more; "and sorrow, and lamentation, and pain will be no
5 "more: for the former things are passed away." And He who sat upon the throne, said; "Behold, I make

15. *Into the lake of fire.*] "The special manner of the torment, that is, the very means or instruments designed by God to that purpose, are not at all determined or decided by the symbols of fire and brimstone." Daubuz.

1. This event will take place after the general resurrection and judgement. The new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever. See c. xxii. 19. and Doddridge.

CHAP. XXI.

"all things new." And he saith [unto me,] "Write:
"for these words are true and worthy of belief."
6 And he said unto me; "It is accomplished. I am
"Alpha and Omega, the beginning and the end. To
"him that is thirsty I will give *drink* without cost from
7 "the fountain of the water of life. He that overcometh
"shall inherit these things: and I will be his God, and
8 "he shall be my son. But the fearful, and unbelieving,
"and sinners, and abominable, and murtherers, and
"fornicators, and sorcerers, and idolaters, and all liars,
"shall have their part in the lake which burneth with
"fire and brimstone: which is the second death."
9 And one of the seven angels, that had the seven
bowls full of the seven last scourges, came and talked
to me, saying; "Come hither; I will show thee the
10 "bride, the wife of the Lamb." And he carried me
away in *the* spirit to a great and high mountain, and
showed me the holy city Jerusalem, coming down out
11 of heaven from God, having the glory of God: [and]
its light *was* like a most precious stone, as a jasper-
12 stone *when* clear as crystal: *and* having a great and
high wall; *and* having twelve gates, and at the gates
twelve angels, and names written on *the gates*, which are
13 *the names* of the twelve tribes of the sons of Israel: on
the east, three gates; and on the north, three gates;
and on the south, three gates; and on the west, three
14 gates. And the wall of the city had twelve foundations,
and on them twelve names of the twelve apostles of the
15 Lamb. And he who talked to me had *for* a measure a

6. *Alpha and Omega.*] The words are to be understood of the Father, c. i. 8; and of the Son, c. xxii. 13.

From the fountain of the water of life.] See c. xxii. 1. A perennial spring of running water is a fit emblem of happiness and immortality.

8. *The abominable.*] See Lev. xviii. 22. Rom. i. 27. 1 Cor. vi. 9.

10. *To a great and high mountain.*] See Ezek. xl. 2. Doddridge, on *v.* 2. thinks that as the city appeared in the air, coming down from heaven, the foundations were distinguishable from the superstructure.

14. *Twelve foundations—the twelve apostles.*] These laid the foundation of the Christian church.

CHAP. XXI. golden reed, to measure the city, and its gates, and its wall. Now the city lay square, and its length *was* as
16 much as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the
17 breadth, and the height of it, were equal. And he measured its wall, an hundred *and* forty-four cubits, according to the measure of a man, which is the angel's *measure*.
18 And the building of its wall was of jasper: and the city
19 *was* pure gold, *and* like clear glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, calcedony; the fourth,
20 emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth;
21 the twelfth, amethyst. And the twelve gates *were* twelve pearls: every gate was of one pearl: and the street of the city *was* pure gold, like transparent glass.
22 And I saw in it no temple: for the Lord God Almighty,
23 and the Lamb, are its temple. And the city had no need of the sun, or of the moon, to shine in it: for the glory of God enlightened it, and the Lamb *was* its
24 lamp. And the nations shall walk in its light: and the

16. *And the height.*] This visionary city, when it descended to the earth, was seated on a visionary rock, corresponding to it in magnitude. So was Ezekiel's city: c. xl. 2. Intellige distantiam urbis a terræ planitie. Wetstein. From the bottom of the mountain on which the city stood, to the top of its walls. Le Clerc. Its square form was an emblem that it was stable and immoveable; its magnitude denoted the great capacity of the true church of Christ, comprehending all nations. Vitringa.

17. *Which is the angel's measure.*] The measure here used by the angel. The cubit of a man is an ordinary cubit of six hand-breadths: as in Deut. iii. 11. Le Clerc.

19, 20. Daubuz endeavours to show that the gems were the same with those on the breast-plate of the high-priest. Exod. xxviii. 17—20.

21. *Twelve pearls.*] It must be recollected that this city is a mere visionary representation.

22. *No temple.*] Therefore this city is different from Ezekiel's, c. xl. 2, &c.

24. *The nations.*] The Gentiles, as well as the Jews. Tam varii linguis, habitu quam gentis. See *v.* 26.

CHAP. XXI. kings of the earth *shall* bring into it their glory [and
26 honour]. And its gates shall not be shut by day: for
there shall be no night there. And *men* shall bring into
27 it the glory and the honour of the nations. And nothing
shall enter into it which defileth, or which worketh
CHAP. XXII. abomination, or *uttereth* a lie: but those *only* that are
written in the Lamb's book of life.

1 Then *the angel* showed me a river of water of life,
clear as crystal, proceeding out of the throne of God,
2 and of the Lamb. In the midst, between the breadth
of *the city* and the river *which ran* on each side, *was* the
tree of life, which bare twelve *kinds of* fruits, *and* yielded
its fruit every month: and the leaves of the tree *were*
3 for the healing of the nations. And there shall be no
curse any more: but the throne of God and of the
Lamb shall be in it; and his servants shall worship him,
4 and shall see his face; and his name *shall be* on their
5 foreheads. And night shall not be [there;] or need of
lamp, or of light of the sun; for the Lord God will

The kings of the earth &c.] The city shall be as glorious as if all kings, and all the nations, brought into it tribute and wealth. See Lowman and Doddridge. But some of our best commentators infer from these passages that the New Jerusalem will exist during the millennium; c. xx. 9; when the kings of the earth and the nations will actually bring their glory and honour into it: and that this city will continue to exist after the millennium, and after the day of judgement; when it will be the metropolis of the new heaven and earth; those who shall partake of the first resurrection, and those also who shall partake of the second, being its glorious inhabitants, or visitants, for ever.

25. *Its gates shall not be shut.*] An emblem of peace. Apertis otia portis. Hor.

1. *A river of water.*] An emblem of pure and overflowing happiness.

2. *The tree of life.*] See c. ii. 7, and *v.* 14, 19; which places determine me to think that we should translate in the singular number; and that there is an allusion to the tree of life in paradise, an emblem of immortality.

For the healing of the nations.] See Ezek. xlvii. 12. There shall be no sickness or pain. What is here expressed figuratively, is expressed literally c. xxi. 4.

3. *No curse any more.*] See Gen. iii. 17. The displeasure of God shall be unknown here. But Wolfius says, Abstractum pro concreto positum esse non dubito; ut homo execrabilis, seu execratione dignus, denotetur.

4. *Shall see his face.*] Matth. v. 8. 1 John iii. 2.

CHAP. XXII. enlighten them; and they shall reign for ever and ever.

6 Then *the angel* said unto me; "These words *are*
"worthy of belief and true: and, The Lord God of
"the spirits of the prophets hath sent his angel to show
"his servants the things which must shortly come to
7 "pass." 'For, behold, *saith Jesus*, I will come quick-
'ly: happy *is* he who keepeth the words of the pro-
'phecy of this book.'"

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.

9 Then he saith unto me; "See *thou do it* not: I am a
"fellow-servant with thee, and with thy brethren the
"prophets, and with those who keep the words of this
10 "book: worship God." Then he saith unto me:
"Seal not the words of the prophecy of this book: the
11 "time is near. He that is unrighteous, let him be
"unrighteous still: and he that is polluted, let him be
"polluted still: and he that is righteous, let him do
"righteousness still: and he that is holy, let him be
"holy still."

12 'Behold, *saith Jesus*, I will come quickly: and my
'reward *will be* with me, to give unto every man ac-
13 'cording as his work shall be. I *am* Alpha and Omega,
'the beginning and the end, the first and the last.
14 'Happy *are* they that do God's commandments, that
'they may have right to the tree of life, and may enter
15 'by the gates into the city. Without *are* dogs, and

5. *And they shall reign for ever and ever.*] In heaven, of which the New Jerusalem is a type. For ever and ever is opposed to the millennary reign.

10. *Seal not* &c.] Comp. Dan. viii. 26. where the prophecy was to be shut up, because it was to be for many days. See Dr. Wall.

The time is near.] See c. i. 3.

Let him be unrighteous still.] If he persists in his unrighteousness, he will reap the consequences of it. The mode of expression is authoritative.

15. *Dogs.*] Those who are unclean; or those who bite and devour, like that animal. Homines impuri quivis generatim. Bochart. Elsner.

CHAP. XXII.
‘ sorcerers, and fornicators, and murtherers, and idolaters, and whosoever loveth and maketh a lie. I
16 ‘ Jesus have sent mine angel to testify unto you these
‘ things in the churches. I am the root and the off-
17 ‘ spring of David, *and* the bright morning-star. And
‘ the Spirit and the bride say; Come. And let him
‘ that is athirst, come: whosoever will, let him take
‘ the water of life without cost.
18 ‘ I testify to every man that heareth the words of the
‘ prophecy of this book; If any one shall add to the
‘ things, God will add to him the scourges which are writ-
19 ‘ ten in this book: and if any one shall take away from
‘ the words of the book of this prophecy, God will take
‘ away his part of the tree of life, and of the holy city,
20 ‘ which are written of in this book. He who testifieth
‘ these things, saith; Surely, I will come quickly.’
“ Amen. Come, Lord Jesus.”
21 The favour of the Lord Jesus Christ *be* with [you] all.

16. *The bright morning-star.*] Resembling it in glory. The day-star from on high, ushering in an eternal day. Lowman. Doddridge.

17. *The spirit and the bride.*] The spiritual bride: as kingdom and glory signify glorious kingdom. Pyle. Lowman. The Spirit, according to Doddridge, signifies the Spirit of inspiration and prophecy; a sense which seems preferable.

THE END.

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